THE RELIEF SOCIETY MAGAZINE

AUGUST, 1917

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Vol. IV. No. 8.

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CONTENTS.

AUGUST, 1917.

Laudamus	Mrs. Carrie S. Thomas	421
Mrs. Priscilla Paul Jennings		Frontispiece
Mrs. Priscilla Paul Jennings		423
Mark Twains' Observations		424
Mothers in Israel	Mary A. S. Winters	425
Red Cross Work in the Relief Society		436
Early Amusements in Utah	Sarah Jane Rich Miller	431
Zion	Maud Dobson	432
August Entertainment	Morag	433
Industrial Education in the Brigham Young University		436
The New American Army Song (Music)		445
Does it Pay?	Marie Jensen	446
Mother Love	Sophie Valentine	447
Notes from the Field	Amy Brown Lyman	449
Current Topics	James H. Anderson	455
Home Science Department	Janette A. Hyde	459
Editorial		461
Guide Lessons		465

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LAUDAMUS.

Mrs. Carrie S. Thomas.

Great King of Heaven, our hearts we raise
To Thee in prayer, to Thee in praise.
The vales exult, the hills acclaim,
And all Thy works revere Thy Name.
O Israel's God! Thine arm is strong,
To Thee all earth and skies belong,
And with one voice in one glad chord,
With myriad echoes, praise their Lord.

(Hymn Universal)

Tune: "Old Hundred."

MRS. PRISCILLA PAUL JENNINGS, GENERAL R. S. BOARD MEMBER.

THE

Relief Society Magazine

VOL. IV. AUGUST, 1917. No. 8

Mrs. Priscilla Paul Jennings.

The recent resignation of Mrs. Priscilla Paul Jennings as Chairman of the School of Obstetrics and Nursing on the General Board of the Relief Society gives rise to many sad and pleasurable comments. It is a sorrow to part with the efficient labors of one so enthusiastic and devoted to the cause which is represented by this School of Nursing.

Mrs. Jennings has been a devoted friend and inspirer of young girls all her life. When but a mere girl she organized a sewing club and gave work to many in the early days who were in destitute circumstances. Along in the seventies her active mind conceived the value of industrial education for women and the beautiful home of her husband, Devereaux House, was the scene of many classes of sewing girls who were thus taught independence and the art of needlework at the same time. She personally solicited work from the stores and gave her services free to the girls in the lesson work. The small factory which grew up from this enterprise became a wonderful help to the young community.

Mrs. Jennings was born March 25, 1838, in Truro, Parish of Kenwyn, Cornwall, England. Her father, William Paul, was born May 3, 1803, in the same shire. Her parents joined the Church in the year 1845 when Mrs. Jennings was but seven years old. Their home was made open house for the elders until their emigration to Utah in 1854. July 28, 1855, she was married to the popular and prosperous merchant William Jennings. On the death of his first wife she reared the children (one of them a babe scarcely a month old which, however, died in infancy) to manhood and womanhood. Mrs. Jennings was and is one of our best types of the English gentlewoman. Elegant in her manners, dignified in her deportment, charming in her taste, her very atmosphere breathes refinement and poise. Endowed with the most generous impulses she has been wonderfully helpful in all public and philanthropic enterprises where women's taste, activities and

faithfulness are necessary factors. She has assisted in the decoration and choice of the interior furnishings of our public buildings, and in her earlier years served on many public committees where her love of the beautiful could find ample expression. Hospitable to the last degree, her home has been the scene of unnumbered beautiful and successful social functions. Of her it can be said that wealth has but been an added opportunity for deeper devotion to the gospel and more active service in its promulgation. She has been a wise steward over the things which have been assigned to her care.

Mrs. Jennings was chosen to act on the General Board of the Relief Society in Oct., 1901, and since that time she has faithfully acquitted all the duties which have been imposed upon her. Prevented by her health from traveling very much, she has given more attention to the work of detail in committees and in general service at headquarters. For many years she labored as a temple worker in the Salt Lake Temple and greatly enjoyed her activities in that sacred house.

Mrs. Jennings' retirement from the committee caused a feeling of sadness in the General Board, but the place vacated was filled by Mrs. Clarissa Smith Williams who was already Chairman of the Public Health Committee. The action of the Board combined the activities of the two committees under the able chairmanship of Mrs. Williams and we may confidently expect no diminution of service or activity from the new committee which will now be formed. It is true that the work is greater than any individual and yet how true it is likewise that as with the head so with the body. "Show me a bishop," said Brigham Young, "and I will tell you the condition of his ward."

The General Board are fortunate in the active association of such faithful women as these and we are happy to present to our members throughout the Society the portrait of our beloved General Board member, Mrs. Priscilla Paul Jennings.

RELIEF SOCIETY CANTATA.

We are proud and grateful to announce to our readers the publication of the charming Cantana *The Open Door* which was so beautifully presented by the Granite Stake Relief Society, at our recent General Relief Society conference. The music was composed by our active musician and choir leader, Mrs. Lucy May Green, "Morag," in our *Magazine*. The text is by Mrs. Ida Horne White, while the story which is given as a running comment is by Mrs. Louise Yates Robison. We recommend this pioneer work to all our choirs. It is easy to sing, delightful to hear, and inspiring from start to finish. Price, 60 cents.

Mothers in Israel.

MARY A. STEARNS WINTERS' NARRATIVE.
(Concluded)

At Deer Creek there occurred the always interesting event of marriage for Mary Ann Stearns Winters. Her daughter, Mrs. Augusta W. Grant recently found, in searching among her mother's papers, a few fragments full of the same charming touches which characterized the previous chapters, and, lest our words might mar the impressions made, we record them here in her own words:

"It was early in the afternoon of a sultry day in August that we made our camp at Deer Creek, in the state of Wyoming, county of Converse. There were repairs to be made on the broken wagons, washing and cobbling to be done and all were glad of this opportunity to stop and prepare for the Sabbath. It was an ideal camping place, plenty of green grass, pure water and shady trees—a delight to the sun-scorched travelers. Some who had preceded us had cut down some of the tall trees, trimmed them and laid them in place for seats—and had erected a rude stand by placing two or three logs together for a platform and raising one still higher for a seat with a pole tied across to a tree at each end for a back and a split pole nailed on two posts in the front completed the rude temple in the wilderness—but the sight of it was inspiring to the emigrants for it did really look like going to meeting again as they were used to doing in groves and boweries before they had started on their journey—and all moved around with cheerful quietness and reverence for it seemed a visible testimony that God was with us and leading us on to salvation. There was a sacredness about it that subdued all sounds and strengthened and encouraged to renewed diligence. All labors were hastened to prepare for the Sabbath; the tires were wedged and tightened, the repairs completed, washing and cooking done and all retired to rest, but with the early dawn all were stirring again for the birds were singing a Sabbath chorus of praise.

"In the groves every heart was light and joyous for we had now passed the sickly portion of the journey and were nearing the goal of our hopes and desires. The sun arose on a scene of calmness and beauty. After a quiet breakfast and at a given signal all repaired to the grove with happy hearts to listen to the word of inspiration that might be given there. The men in their clean hickory shirts and the women and children in their clean

starched sunbonnets and dresses looked pure and neat though humble and primitive.

"That familiar hymn, 'How Firm a Foundation' was sung and after prayer by one of the aged brethren and another hymn, testimonies were borne and counsel and instructions were given by the Captain and all felt to renew their diligence in serving the Lord, and with fresh hope in their hearts to soon meet with the faithful in the Valley. After the close of meeting and the noon luncheon had been partaken of they enjoyed a season of quiet rest till the lowering sun admonished them to prepare for the night. And just as the evening meal was about ready a carriage was espied coming from the East. Some going out to meet them, word was soon sent back that it was Apostle Lorenzo Snow just returning from his mission to Italy. He was making a rapid journey across the plains with a carriage and horses, stopping with the camps over night and traveling on to the next in the day time. He camped with us that night. The people met and received instruction and counsel from him for their future guidance and encouragement and he told them some of his experiences of his mission." * * * *

Mrs. Winters tells us that she wore a green gingham dress to be married in and she refers quaintly to the important bridal fact that her own husband gave her some money with which to buy a few necessities when they reached Salt Lake City.

President Lorenzo Snow was returning from his mission to Italy and he was, no doubt, pleased to unite in matrimony the stalwart young plainsman and pioneer with the gentle little maiden who added so much to the peace and comfort of the whole camp. They were married that evening, 16 August, 1852.

From another fragment we learn that their wedding meal was bread baked on a bake skillet, a piece of meat, a little lump of fresh butter with a cup of cold water. She laments even in the long years after the marriage date that she had no looking-glass and this was a trial as the hair must be arranged smoothly, every hair exactly in place, and she was anxious to please her young husband; but it was great fun, she says, using Oscar's money after reaching the Valley, to buy things at Kinkaid's store, trembling a little inwardly lest the clerk should discover what a very new housekeeper she was. The marriage occurred on August 16, 1862, at Deer Creek. On reaching Salt Lake City the young couple determined to settle quietly down to pioneer life and conditions.

Almost immediately, however, they removed to Pleasant Grove and were pioneers in that village. The young wife suffered terribly from fear of Indian depredations. The men of the village built a stone fort wall and stood guard at night, so great was the danger of occasional attack.

Two children, Delia I. and Augusta, were born in Pleasant Grove to the young couple.

In 1859, they moved to Mt. Pleasant, stopping at Payson for a few months where the third daughter Susan Marion was born.

Located temporarily in Mt. Pleasant, a fourth daughter Mary Ann was born.

They returned to Pleasant Grove in 1864 where the rest of their lives was spent and where three sons and one daughter were born.

Gifted with keen mental and spiritual apperceptions, Mrs. Winters loved knowledge and spent every spare moment in cultivating mental and spiritual gifts. She taught school many years. Especially was she successful in gaining the confidence and love of her pupils. Big, unruly boys who usually bade defiance to most forms of authority, paid the tribute of willing obedience to the little, fragile, refined school teacher. In after years bearded men would often approach her with happy remembrances and gratitude for their pioneer schooling under her tactful management.

The following is an extract of a letter from one of her pupils:

"Ogden, January 26, 1917.

"*Dear Friends Delia, Augusta and Susie:* I just want to tell you how much I have enjoyed those autobiographical articles of your dear mother's in the *Relief Society Magazine.* They are just like her, simple, quiet, forceful and beautiful. And the pictures of her and your grandmother, what old-time treasures they are. I've turned to them a dozen times to study them again! She was my first school teacher, you know, a bond of memory and interest time will never weaken. Among my earliest recollections is a remark of Grandma Hawley's as I was starting off for one of my first school days, she said: 'I like to have you go to school to Mary Ann Winters; she is such a little lady you can copy after her in everything.'

"I had not seen her for many, many years until I met her one day in the Temple not very long before her passing away. She knew me at once which rather surprised me as sickness and trouble had changed me so much I hardly knew myself. I did not see her again that day nor at all, but I would have liked to have seen her later and told her of my testimony, she was so full of quiet zeal and faith and would so readily have sympathized and understood. Her passing occurred somewhere near Decoration Day, did it not? I remember when Decoration Day came that year. I wanted so much to write and tell you of her coming to our house one morning in early spring long before Decoration Day was inaugurated, when I was about 14 years old, for Eva and me to go with her and gather wild flowers for our graves.

saying she thought it a shame the graves of all our dead were so neglected and that it would be a fine thing if there were a special day set apart for everybody to go and fix up the graves and plant them with flowers. This was some time before Decoration Day was adopted as a holiday here, so you see her's was the pioneer idea in this as in many other advanced things. But I couldn't write you then when your loss was new and your hearts sore even though I knew how much you would appreciate the estimate of her value from the pen of a friend.

"Yours with interest and affection,

"SARAH E. HAWLEY PEARSON."

"P. S.—One thing surprised me, I was so sure her birthplace was Bangor, Maine, instead of Bethel. In one of my first geography lessons she pointed Bangor out, but she must have said she was born near there. I've never seen Bangor on the map since, that it hasn't recalled that circumstance, our early memories are so keen. S. E. H. P."

Mrs. Winters was interested in the silk industry. She spent some months on the Forest farm with Mrs. Zina D. H. Young, working assiduously in the care of the silk worms and so relentless were her activities that she had a nervous breakdown and was obliged to leave it all.

After the death of her husband in 1903 she spent almost her whole time in temple work. She had a very wonderful manifestation regarding the importance of each person having his and her own temple robes—the wedding garment—always in readiness to pick up on a moment's notice when the "call" went forth. Her life's mission, she felt during later years, was to urge upon all the sisters to purchase material and make these sacred robes. She bought goods by the bolt and made by hand with the most delicate of stitches, a robe for each of her daughters.

She loathed ostentatious and gaudy show, nor would she permit herself or her loved ones, where she had the power, to waste one cent in useless finery or extravagant clothing. Materials might be of the finest, but so simply were they made that truly the beauty thereof was the beauty only of the dainty workmanship which went into their construction.

During her later years she spent practically all of her pin-money for postage and sent out missionary literature to relatives, friends and to people whose addresses she obtained from various sources. One cousin wrote recently "that she thought so much of cousin Mary Ann Stearns Winters' letters that she kept them in her Testament and read them often."

On the 4th of April, 1912, the spirit of Mary Ann Stearns Winters took its quiet, peaceful flight to another sphere of activ

ity and gentle usefulness, and she was buried in Pleasant Grove on April 6, her 89th birthday.

Mrs. Winters has had a large family of modest, refined and intelligent children. Inheriting the quiet reserve and delicate shrinking from public notice which was so pronounced a feature of their mother's life, they are also like her, industrious, intelligent, noble and high-minded. Two of the daughters, beautiful and highly educated girls married apostles, Augusta, wife of President Heber J. Grant, and Helen the wife of the late lamented Apostle Owen Woodruff, both of whom laid down their lives in Mexico. Delia, who married Judge J. E. Booth is a prominent and popular Relief Society worker in Provo, herself instrumental in communistic plans and ideals. Susie who married Heber Bennion, Sr., possesses the same lovely and conscientious spirit which marks her gracious sisters. She is fragile in body, but strong in her constant devotion to duty and righteousness. She is now a member of the stake board of the Cottonwood Relief Society and has worked on the stake Primary board.

The genealogy of the family is as follows:

Oscar Winters, b. 7 Feb., 1825, Alexandria, Ohio.

Mary Ann Stearns Winters, b. 6 April, 1833, Bethel, Me.

Children:

Delia I., md. John E. Booth of Provo.

Huldah Augusta, md. Heber J. Grant, Salt Lake City.

Susan Marion, md. Heber Bennion, Taylorsville.

Mary Ann, md. Wm. H. Freeman, of Riverton; she died in 1900, leaving eight children.

Oscar L, md. Ella Smith, Pleasant Grove.

Nathan S, died young.

Arthur Ray, md. Elizabeth Wadleigh.

Helen M. and Owen Woodruff.

Mrs. Winters' grandmother, Susan Gray, married Aaron Frost, who comes of an old distinguished New England family, the emigrant Nicholas Frost settling in York county, Maine, as early as 1636. His eldest son, Charles (Major), born in Tiverton, England, 30 July, 1631, married Mary Bowles. He rose to great military rank, and was slain by the Indians in the most tragic manner, 4 July, 1697. The family are now scattered, but Kittery, Maine, is still the home place.

Aaron Frost, one of the descendants, b. 14 July, 1799, d. 19 Oct., 1860, married Susan Gray, b. 13 January, 1780, d. 13 March, 1861. Their daughter Mary Ann married (1) Nathan Stearns; (2) Parley P. Pratt. Mary Ann Stearns' daughter, Mary Ann, is the subject of this sketch.

Her father, Nathan Stearns, was the son of Jonathan Stearns and Thankful Bartlett Stearns.

Few there are in this life of modern self-assertiveness and

personal dominance who retain in any degree the exquisite simplicity and selfless devotion to righteousness which marked the life and character of this godly woman. She was very truthful; so exact were her statements that it caused her positive pain to hear others misquote or misstate anything however small concerning herself or facts with which she was familiar. She could not look upon sin with the least degree of allowance in herself nor in others. And yet so tender were her sympathies, so quick was her appreciation of human frailties that she could bear lovingly and patiently with the sinner to the bitter end of life, leaving the great eternity to complete the problem of human redemption while she waited hopefully for the future. She loved everything beautiful, modest and refined. Her spirit was a pure, white flame, never stained by insincere lip-service nor unclean thoughts or aspirations. Her association was a benediction to those who knew her, leaving always the faint fragrance of quiet peace to linger after her departure as the scent of the vase which is broken but clings to it still. Oh, that there were many like her! perhaps that would be too much like heaven, too little like this sad and faulty world.

Her children truly exemplify the rigid honesty of the father and the delicate sincerity and purity of the mother, Mary Ann Stearns Winters. May her life prove a blessing to those who read as it was in living it before her associates.

RED CROSS WORK IN THE RELIEF SOCIETY.

A circular letter has just been sent out to the stakes making recommendations to those who desire to take up Red Cross work.

Many of the country wards are working extensively along conservation lines while others are making plans to assist with Red Cross work.

A plan of co-operation has been outlined whereby Relief Society members who desire to assist the Red Cross may do so in Relief Society groups and be known as Relief Society Red Cross workers. By this arrangement the identity of the Relief Society will be maintained.

The General Board advises that while rendering this additional service Relief Society workers do not neglect in any way the regular relief work of the Society.

Early Amusements in Utah.

By Sarah Jane Rich Miller.

The first winter in the Old Fort was a busy time, as hauling wood from the canyons, feeding and taking care of the stock, such as horses, sheep, cows, oxen and even goats, kept the men at work all day. Amusements were not much indulged in—sometimes a dance would be given in some home that had a "puncheon floor," if the lady of the house would consent to let it be used for that purpose, as dirt floors were the fashion in those days. Visiting was more indulged in, as the lady of the house would generally get up a good meal and the men would come to supper, and the evening would be spent in innocent games.

In the early 50's President Young, as Trustee-in-Trust, had a bath house built for the Church, and in the front of this, was a dwelling for the care-taker, as well as place for amusement. There was a large dancing hall, also a long dining room. This was fitted up for public entertainments, and Brother Hendricks and family, of *Haun's Mill fame,* were placed in charge, and here the "swell" dances of that time were given. Tickets were sent out, and reasonable prices charged the invited guests. This was to pay the expenses of lights, music and supper. These parties generally commenced in the afternoon at two o'clock.

At these parties, a program would sometimes be given at intermission, usually singing, recitations and fancy dancing.

I remember going to a wedding party when William Hendricks and Jane Andrews were married. A dance was given and supper was served. President Young was in a happy mood and full of fun. He called on Thomas Bullock and wife to sing the comic duet, "I Won't be Made, I Swear I Won't, To Keep Time Like a Watch." This was a quarrel between man and wife, because the man had staid out late, but did not want to tell where. It was a great hit and brought down the house. President Young always remembered the wives of those on missions and sent them invitations to attend these entertainments. I sometimes went with my mother.

This house was afterwards used as a hotel, with Jesse C. Little in charge.

The first house built in Utah which stood at the corner of First North and West Temple streets, was used for dancing and belonged to Sister Carrington. She would move her furniture and beds out into the garden and let the room to the young folks for a dance, and after the dance was over the young men would place the things back in the room, and thus all went home satisfied.

Mrs. Alfred Lampson also allowed her house to be used for dances. At these home dances only one cotillion could be danced at once, but they kept things going and did not allow the floor to get cold until intermission.

The music at these small parties was usually two violins, and sometimes an accordeon would accompany them. When larger parties were wanted the schoolhouses were obtained, and later the Social Hall was built for both dancing and theatricals.

In this hall many happy hours were spent; here, in the early 50's, the Polysophical Society used to hold its meetings and also its dances. This was the first of any organized social work in Utah, and was inaugurated by Lorenzo Snow, Claudius V. Spencer, Henry W. Naisbitt, William Eddington, and others, and was for instruction as well as our amusements. The Polysophical was patronized by the best society in Utah, and many happy hours were spent at these meetings and entertainments.

Zion.

Maud Dobson.

The Wasatch mountains proudly stand
Enrobed in snow and pine,—
Their mighty peaks on every hand
Crowned with a light divine,
As first appeared to Moses' band
The hills of Palestine.

Safe sheltered at the mountain's feet
The busy city lies,
Nature drowses in soft heat,
Nor heeds how swift time flies;
Man fills the busy marts with noise
And barters merchandise.

And to and fro with mystic ways
Flit guides we can not see,
They keep a vigil on our days
And guard us silently,
That all who dwell here by His grace,
May nobler, purer be.

O ancient hills! O inland sea!
O town, fair as a bride!
O temple, where shall never be
Deceit nor hate nor pride.
Dearer to me one stone of thee
Than all the world beside.

August Entertainment.

By Morag.

"The changes for autumn already appear,
A harvest of plenty has crowned the glad year,
While soft smiling zephyrs from orchards and bowers
Bring odors of joy from the fruit and the flowers."

The long days of August are usually filled with work for our women, with bottling fruit, making preserves, canning vegetables, drying corn, and the like, and there is very little time for social affairs; still, there are occasions when we can meet together and enjoy each other's society and help. How about an early morning fruit picking bee, followed by a dainty breakfast on the screened porch? This might be a prelude to a

CANNING PARTY.

Invitation:

Come to our canning party
Come when you can,
Stay as long as you can,
Bring a can of something.

The fruit or vegetables gathered in the morning may now be prepared and canned.

Here is a canning game:

A can that gives light, a can that is sweet,
A can that is truthful, and one you can eat,
A can that's a city, a can to erase.
One spanning a river, and one that's a pace,
A can that's a savage, a way for a boat,
A can that's a country, and one that will float,
One useful in warfare, a dreadful disease,
And one that can warble with sweetness and ease.

Answers: Candle, Candy, Candid, Cantaloupe, Canton, Cancel, Cantilever, Canter, Cannibal, Canal, Canada, Canoe, Cannon, Cancer, Canary.

Refreshments may be served from canned Utah products.

A CORN SOCIAL.

Here is a unique church entertainment for autumn:

Decorate with corn in its various forms, popcorn in strings, corn stalks and ears, etc.

A program of harvest time music may be given.

Readings suggested: "The Corn Song," "The Huskers," by John G. Whittier, "Blessing the Cornfields," by Longfellow.

A novel Biblical menu is given:

Corn mush, Joshua 5:2; corn bread, I Kings 21:7; corn beef, Genesis 18:8; corn cake, Numbers 9:8; corn starch pudding, Deuteronomy 18:4; popcorn, Ruth 2:14; corn coffee, Leviticus 9:9.

During the summer months don't forget the old folks and the shut-ins. Old folks' reunions should be held in every community. The younger people in one ward have set aside a certain time in each week to entertain the old people and widows, and during this time they gather with their carriages and autos and take the old folks for a ride. Those who are home-bound are cheered with flowers and a song or two, and much good results to all concerned. For the home evening take an imaginary trip over some of the seas and lakes mentioned in Scripture.

Follow the Jaredites across the sea to the Promised Land. Take a sail in the ship built by Nephi, or one of the ships of Hagoth. Go with Alma to the waters of Mormon. Join with John on the river Jordan and the Dead Sea. Spend a few moments by Siloam's shady rill, or journey with Jesus on the Sea of Galilee. Sing "Galilee," "Peace be Still," "Down by the River's Verdant Side."

A report has been sent in of a very successful entertainment recently held in Wilford, Granite stake. The program was given by the members of the Relief Society, under the able leadership of Mrs. M. Dott White. The opening numbers were by the ward bishopric and consisted of a humorous song, Dutch reading in costume, and a funny dialogue. This was followed by the play, "The Old Peabody Pew," by Kate Douglass Wiggin, (found in February *Ladies' Home Journal*).

A series of living movies with song accompaniment followed. The tableaux were enacted in a large picture frame. The music was sung by solo voices, male, mixed, and ladies' quartets. The songs illustrated follow: "When the Little Ones Say Goodnight," "Juanita," "Annie Laurie," "Kentucky Babe," "Sweet and Low," "Mother Machree," "Tit for Tat," "Missionary's Parting," "Star Spangled Banner."

Cones of home made ice cream were served and the program was given two evenings to capacity houses and a very substantial sum was realized. I can recommend this as a typical program, easily arranged by Relief Society talent and one which will be greatly enjoyed. Try it.

LIGHT REFRESHMENTS.

Marguerites made of long salted wafer crackers, spread with a filling made of white of egg, walnut meats chopped very fine, and enough pulverized sugar to spread easily and put together like sandwiches. Serve with chocolate or grape juice.

Dainty brown bread sandwiches are made with a filling made of one-third raisin, two-thirds walnuts; run through a meat chopper and moisten with enough grape juice to spread easily.

Whipped cream with chopped nuts stirred into it, and chilled and served in sherbet glasses, with sandwiches or cake, is delicious.

Baked or steamed apples with the cores filled with chopped nuts, with whipped cream poured over, and a bit of currant jelly on top, and served with angel food.

Junket made with different flavors served with cream and nut cake.

Fruit salad served with cheese straws or cheese wafers are most appetizing.

Bouillon and cream soups are often served in cups with bread sticks or sandwiches.

Almond custard, which is ordinary custard with chopped almonds in it, can be served with salted wafers.

For an orange party: Frozen custard in orange cups, orange jelly with whipped cream, cake with orange icing, orangeade.

A good menu for a children's party: Cocoa with whipped cream, minced chicken and tongue sandwiches, rose pudding, pink and white popcorn.

Rose pudding is made by boiling a quart of milk, a bit of lemon rind, and sugar enough to sweeten. Color a pretty rose pink, thicken with cornstarch and flavor with vanilla. Line a glass dish with lady fingers or small cakes and pour in the cream when cool. Ornament the top with marshmallows.

For a lemon party: Chicken salad served in lemon baskets, corn bread, lemon cream tarts and lemon sherbet.

For lemon cream take six eggs, one-half pound butter, one pound sugar, grated rind and juice of three large lemons. Put sugar, butter and lemon juice and rind in double boiler. Beat eggs well, and add when sugar is thoroughly dissolved. Cook until mixture thickens. This makes one quart. If put in jelly glasses with wax on top will keep for a long time. It is fine for cake filling, for tarts, spread on crackers, for sandwiches, etc. Try some.

Industrial Education in the Brigham Young University.

While all the world is at war and while every statesman, teacher and philosopher is crying out from the housetops the necessity for economy and conservation of resources, the authorities of that greatest and noblest of educational institutions, the Brigham Young University, go right on holding to the sane theory that ignorance is waste and that trained intelligence is certain economy.

In the field of woman's activities as in man's business affairs is the matter of extravagance and waste both a needless crime and a preventable mistake. The girl who knows nothing of food values or clothing possibilities is the most dangerous economic element in society.

When the Brigham Young University, or Academy as it was called then, was organized by President Brigham Young, in 1874, the deed of trust with which he endowed the institution stated that every pupil was to be taught some branch of mechanism. The first principal of the Academy, that master-builder of schools, Karl G. Maeser, early put forth his endeavor to carry out the spirit and meaning of that behest.

The first step in that direction made by Brother Maeser was the opening of what would be called today a *"domestic art department,"* in 1879. It was known then as the Ladies' Work Department. The famous and gifted daughter of Brigham Young, Sister Zina Williams-Card was engaged as teacher for this department. So far as is known this was the first attempt at introducing industrial education into any school in the United States. Sister Williams-Card organized classes in darning, stitching, in embroidery and in fancy work which at first recited after the regular school hours, for in that day school opened at a certain hour and was dismissed at a certain hour. Classes did not go on all day as they do now.

So successful was the work done by that teacher that pupils flocked in from every county in the territory and from the adjoining states and availed themselves of the helpful if somewhat primitive teaching thus given. Sister Card gave lectures on moral or hygienic subjects to the girls while they worked; and she acted as the first matron of the institution. From that day to this the practical teaching of domestic art has been a continuous feature of the Brigham Young University.

Perhaps the most artistic and original teacher in this depart-

ment was Mrs. Christine Young, who began her work in 1892 and for many years thereafter; she evolved and developed a practical course which combined useful training with the love of the beautiful in form, design and colors, the results of which stamped her as an artist of high degree.

After her came a graduate of the Pratt Institute, Brooklyn, New York, Miss Vilate Elliott. Miss Elliott is thoroughly competent in the latest and best methods and standards of teaching the subject, while she is also full of the same unselfish ideals and devotion to the gospel truths which has marked all her predecessors in this position.

This spring the exhibit of this department was remarkable for originality of conception, for finish in detail, for elaborate beauty of development and for the unity of its purposes and conception. Those who have attended such exhibitions in the Columbia University, in the Boston High Schools, in the Chicago University, in the Pratt Institute of Brooklyn, in the Drexel Institute of Philadelphia, etc., unite in declaring that this Utah exhibition was equal in essential quality and finish to anything shown in the larger institutions of the world.

ART EXHIBIT, B. Y. U.

TODAY'S DOMESTIC ART DEPARTMENT.

Miss Vilate Elliott says:

"The following is an outline of what we teach in the domestic art department today. Many of our girls come to us without knowing how to use a thimble or hardly a needle and are very ingorant of a sewing machine.

"Our first course, domestic art A takes up the darning and mending and plain stitches in hand sewing after which the girls

make one or two articles applying these stitches. Then comes the study and care of the sewing machine, study of cotton materials, making of underwear and middies. One-half unit credit is given for the year.

FINE NEEDLEWORK, B. Y. U.

"After the above course which is the foundation work for all courses in the department, the girl is ready for dressmaking and art-needle work; she may take one or both the second year.

Dressmaking A or No. I includes the making of shirt-waists, middies, house dresses, cotton and silk underskirts, tailor-made wool and silk skirts and simple afternoon dresses. Three-fourths unit credit for the year.

"Dressmaking B or No. II takes up the fine handwork, models in faggoting stitches, lace trimming, shaping lace yokes. These lessons are applied in making fine white waists, infants' lace hoods, baby dresses, etc. The latter part of the year is spent in making afternoon and street dresses. Three-fourths unit credit is given for the year.

"In addition to this we have two years' college work where our students make very fine coats, tailor-made dresses, also very fine afternoon and party dresses. This work fits our girls for trade work if they so desire it, or if a girl is adapted especially to this line of work and desires to teach, we give her educational courses and normal training. But primarily the domestic art division of the home economics course is to make our girls more capable in the home, to develop proper ideals in dress, to create daintiness and a keen sense for choosing the thing best adapted to her natural figure, her complexion and her purse.

"The courses in art needlework take up almost every line of

fancy work. Along with most of these courses original design is emphasized. Indeed some of the courses cannot be taken and credit given without the design is original. In this way the girl develops the power to put into each article her individuality that it would otherwise lack.

LADIES' GOWNS EXHIBIT, B. Y. U.

"For the first time a course in 'Textiles' was given this year. We have taken up the study of the animal and vegetable fibers both in the raw state and in the manufactured article. We have procured samples of different materials, have studied the many kinds of weaves, the difference between a woolen and a worsted, the dyes and the finishing. Have gone over cotton, linen and laces. The proper care of clothing, cleaning and pressing, cleansing from grease spots and stains. We have spent some time in discussing the best kinds of materials for each part of our clothing; in short we have made the course very practical, the girls have enjoyed it and have asked that the course might be enlarged.

"We have also a course in 'Shop Work' where our girls may do work and bring it in for inspection, receiving credit for the same.

"The exhibit we had this spring represented about three-fourths of one semester's work.

"We have had about two hundred and twenty-five students

enrolled this year in the department. The work is all elective. If the girl is majoring in domestic art she has to have about one-fourth of her credits in our department."

DOMESTIC SCIENCE DEPARTMENT.

By Miss Lottie Harris, Head of Department.

The work in the domestic science department was instituted some years after the domestic art department was started but it was even then one of the pioneer institutions in the West. The Agricultural College of Logan had organized its cooking school in 1894, but no other school in the West had this innovation at that time. In September, 1896, the domestic science or cooking school department was started by a daughter of President Brigham Young, Mrs. Susa Young Gates. A basement room was all that could be spared by the crowded school forces at that time, but those interested were not daunted. The teacher secured the interest of a couple of dozen prospective pupils, gave a party, with the proceeds of which the room was plastered and whitewashed. The girls themselves painted the floor and woodwork. Here was installed a stove, donated by one Provo merchant, and some simple utensils and furniture donated by other merchants. The teacher of Chemistry, Professor Stanley, was persuaded to give lectures twice a week and the teacher in physics likewise. The girls were given regular hours and the course that year was eclectic and utilitarian to a degree. No credits were given for this course and it was necessarily crude in its simple beginnings, but lectures and incidental talks gave to it life, and inspired in the pupils an ardent desire to get more and better training. Perhaps the table of studies given will prove the practical help given.

DEMONSTRATIONS IN DOMESTIC ECONOMY AND COOKERY.

FIRST SEMESTER.

Bread.

Mrs. Gates.—Wednesday, Sept. 2, 1896, Introduction. Friday, Sept. 11, 1896, Brown bread, unleavened bread. Wednesday, Sept. 9, White bread, soda biscuit. Monday, Sept. 14, Gems, pancakes and buns. Wednesday, Sept. 16, Salt rising bread, toast. Monday, Sept. 21, Cornmeal bread, and mushes. Wednesday, Sept. 23, The management of a fire. *Vegetables:* Monday, Sept. 28, Potatoes, boiled, baked and fried. Wednesday, Sept. 30, Cabbages, cauliflowers, turnips. Wednesday, Oct. 7, Summer vegetables. Monday, Oct. 12, Onions and tomatoes. Wednesday, Oct. 14, Beans and squash. Monday, Oct. 16, Hom-

FIRST DOMESTIC SCIENCE DEPARTMENT IN THE CHURCH SCHOOLS. B. Y. U., PROVO, 1896.

iny, and macaroni. *Milk:* Wednesday, Oct. 21, Milk, butter, and homemade cheese. Monday, Oct. 26, Sterilized milk, porridge, etc. *Fruits:* Wednesday, Oct. 28, Raw, stewed and baked fruits. Friday, Oct. 30, Dried fruits. Monday, Nov. 2, Canned fruits. Wednesday, Nov. 4, Preserves and jellies. Monday, Nov. 9, Pickles. Wednesday, Nov. 11, Catsups and relishes. *Eggs:* Monday, Nov. 16, Raw, boiled, and poached eggs. Wednesday, Nov. 18, Fried, baked and scrambled eggs. *Soups:* Monday, Nov. 23, Soup stock and broths. Wednesday, Nov. 25, Vegetables and tomato soups. Monday, Nov. 30, Noodles, vermicelli, macaroni soups. Wednesday, Dec. 2, Dried peas and bean soups, Fish soups. *Fish:* Monday, Dec. 14, Fried, boiled and steamed fish. Wednesday, Dec. 16, Baked fresh fish and salted fish. Friday, Dec. 18, Oysters. *Salads:* Monday, Dec. 21, Salad dressings. Wednesday, Dec. 23, Vegetable and meat salads.

The next year Mrs. Leah D. Widtsoe, daughter of Mrs. Gates who was Utah's first student in domestic science and who had taken honors at Pratt Institute, assumed charge of the department. With her trained powers, her charming personality and her youthful enthusiasm she laid a deep and sure foundation for future growth and development in this essential study. When Mrs. Widtsoe married, the next spring, her class prepared and served her wedding supper. Several teachers followed her, as she removed to Logan where her husband was head of the extension department in the Agricultural College.

"Louise Whittaker had charge of the Domestic Science department from 1899 to 1901, offering a two year course.

"The department was closed during 1902 as Miss Whittaker had married and Miss May Ward was East preparing to teach. Miss Ward reopened the department in 1903, giving first year cooking. The next year she gave in addition, a course in invalid cookery; she brought to it all the resources of a keen mind and well trained faculties.

"About this time Emma Lucy Gates returned from Europe and was delighting thousands of people with her beautiful voice. She offered to give the proceeds of a concert to the school to add another story to a proposed building. This floor was to be devoted to woman's work. The students under the leadership of Prof. N. L. Nelson got vigorously behind the movement and sold hundreds of tickets. Miss Gates handed to Pres. Brimhall a check for $1,000 amid deafening applause.

"This made it possible for the Domestic Science department to have a large laboratory which contained individual desks, two donated coal ranges and 20 double disced gas stoves—these gas stoves were the result of the efforts of Sister Alice Reynolds with

CLASS IN COOKERY, B. Y. U.

the women of the city. The department also consisted of two pantries, a class room and a small dining room.

"The Domestic Arts department had 3 sewing rooms. In consideration of the health of the girls it was deemed advisable in 1914 to connect the 3rd floor of the Arts Building with the Library floor. It was necessary to sacrifice one of the Domestic Art rooms. Since then they have had a room on the 2nd floor.

"College courses were first given in 1910, with Miss Lottie Harris as head of the department. Special training was introduced. A course of Domestic Science was given to the 7th and 8th grades of the Training school. Juanita Johnson, Zina Taylor, Mrs. Emily Woodward and Susie Johnson were assistants in the course.

"Miss Ward was head of the Domestic Science department from 1903-1913 inclusive and it grew from one year High School course to a three year High School and a 2 year college course.

"Now three years are offered in the High School and eight courses in the college, two of which are for girls who have not had the opportunity of studying this subject in the High School.

"This year it was made possible to fit up the class room as an electrical laboratory with 12 double disced stoves, one range, and a separate oven. Money for this, painting walls of the enlarged dining room and covering the dining room floor with in-

NEW ELECTRICAL EQUIPMENT, B. Y. U.

laid linoleum, has been raised in small amounts by the girls giving club luncheons, small banquets and a gift of $75 from Emma Lucy Gates, the receipts of a concert given in College Halls under the auspices of the women of the school.

"The department has grown from an unplastered basement room to one of the finest in the country.

"So while war alarms continue to sound, the wise daughters of Zion gather in these hallowed educational halls and prepare themselves for higher domestic service, better home ideals and more complete fulfilment of womanly hopes and ambitions."

NOTICE.

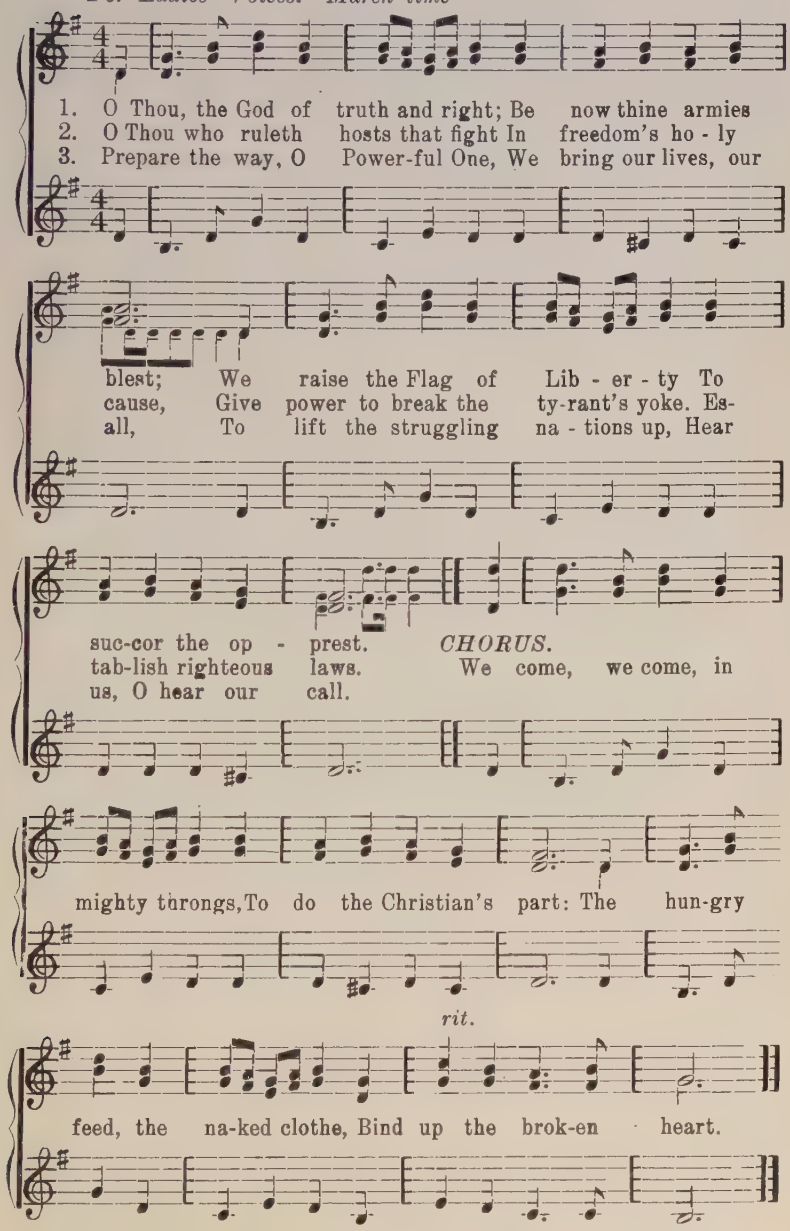
All communications for the editor should be addressed to Mrs. Susa Young Gates, 29 Bishop's Building; *Magazine* business letters should be addressed to the *Relief Society Magazine*. All matters pertaining to general Relief Society affairs should be addressed to the General Secretary, Mrs. Amy B. Lyman, 29 Bishop's Building, Salt Lake City, Utah.

The New Freedom Song

Loyally dedicated to Col. Richard W. Young

LUCY A. R. CLARK — EVAN STEPHENS

For Ladies' Voices. March time


1. O Thou, the God of truth and right; Be now thine armies
2. O Thou who ruleth hosts that fight In freedom's ho - ly
3. Prepare the way, O Power-ful One, We bring our lives, our
blest; We raise the Flag of Lib - er - ty To
cause, Give power to break the ty-rant's yoke. Es-
all, To lift the struggling na - tions up, Hear
suc-cor the op - prest.
tab-lish righteous laws.
us, O hear our call.
CHORUS.
We come, we come, in
mighty throngs, To do the Christian's part: The hun-gry
rit.
feed, the na-ked clothe, Bind up the brok-en heart.

Does It Pay?

Marie Jensen.

It seems to me, I once did say, that you are always spending
So much good time—if you were home you might do lots of mending.
If I spent half the time you do at meeting every day,
I'd go behind with all my work, I'm sure it does not pay.

Religion I have never found a paying proposition:
It's meeting or it's giving gifts without much compensation.
I want religion to be light: if it were easy work,
I'd take a hand in everything and not hang back and shirk.

Thus I found fault with these dear sisters who always were attending
Their duties in a quiet way; to me it was offending.
I thought they ought to stay at home and mind their children; there
They'd find enough to do, with all their household care.

But as I grew in years, I found those sisters who were trying
To help the work of God along, to cheer the sick and dying,
Were just the humblest of them all, the best ones in the ward,
Denying self and home, at times, to labor for the Lord.

And while I pity them at times, no more I'm found fault-finding.
If they help in a public way, myself I will be minding,
And see if there is not a place that's suited for me there,
And I will work both night and day and others' burdens share.

So, sisters, stay not always home. Come forward, join the ranks
Of those who labor in our Church for nothing but our thanks.
They are the chosen and the true; they wave their banner high.
R. S. floats over every home, its name will never die.

'Tis the path ordained by Father you are treading here on earth,
And if you His pathway follow He will test and prove your worth.
In His furnace He will try you, till you soar above life's ill;
So, rejoice in tribulation, bow in meekness to His will.

Though your youth has long since vanished, let your hopes be very young;
Gladly take what He will send you, sing His praise with heart and tongue.
Though the future now is hidden 'neath the rain-drops, falling fast,
These will vanish by the sunshine which the Lord will send at last

Mother Love.

By Sophy Valentine.

I am a lawyer by profession. A short time ago I was called by distant relatives of a dear old client of mine, who had just died, to be administrator of her small estate.

I had only known her about four or five years and not very intimately; but the few times I had had occasion to speak with her I had been impressed by the sweet, patient face, particularly by her eyes, that seemed to have something unearthly in them. I saw her almost daily, as I used to pass her house on the way to my office. She would sit by the window among a few potted flowers and look as if she were always waiting for someone. Her hair was white and her face was colorless; but I do not know why I thought her so very old, unless it was that she never seemed to be doing anything; but always sat looking as if waiting for someone.

I found, in looking over her papers, that she was only sixty-five years old when she died, and among some documents, neatly put away, I found a diary which I read with much interest. I give here a few extracts from its pages, for they seemed even to me, a busy man, particularly pathetic.

April 19.—It is springtime, the birds are singing; the trees are sprouting; the flowers are budding, and here within my heart is glorious springtime, too, and gladness—oh, such joy; for I, who was barren for twelve years, have been blessed above all that I dared to hope.

A child is coming to our home: a son, perhaps, whom we can train to walk in the footsteps of his father—dear, good man—he is almost as happy as I am. Or—I whisper it softly, sweetly to myself and to God—a little girl! A little girl, with all the weaknesses of her poor, foolish mother; but still a woman like unto me; my very own flesh, that I can train to walk in the path that she should go. A little girl that I can love and cherish and cuddle and spoil and sing to and dress like the dearest little doll and—. But I must stop. And then I begin and say it all over; and I sing from morning till night.

August.—Full, ripe summer. My joy, my bliss is complete. Words fail me; for here in my arms, here at my heart, even while I write, is nestling an angel so sweet, so white, so beautiful! A little girl, so fresh from heaven that I feel the heavenly atmosphere about her. Oh, how can I tell those who do not know, the joy, the wonderful experience of motherhood!

I am no longer an ordinary woman. I am a mother! I beam and smile on everybody and everything that comes near me. I kneel by my baby's cradle and look at her, and worship God through her. I devour her with kisses when she wakes. I sing to her the most beautiful songs. I never was a poetess before. I

sing to her of the wonderful life she is to have; the joy she is to bring to others; I sing of the joy she has brought me and her father; I sing of the glorious world she has come to in which she has only given me the greatest happiness. Whatever has come of trials or disappointments, she was my comfort, my solace.

May.—I am a widow now, but she fills the empty place, she soothes all aches and pains. For me ten years of such bliss—should I not be the most grateful being? Should I not take what comes of sorrow uncomplainingly? Yet, a few months ago, when she was so ill and the doctors gave no hope, when she lay there burning with fever, I would not say, 'Thy will be done, oh, Father!" I cried, I pleaded and begged that he would be merciful and let me keep her, my flower, my heartseasee! and now I rejoice and sing again in the gladness of my heart, for God was merciful and let me keep her.

October.—The leaves are falling; the flowers are gone; the trees stand empty and forlorn-looking, stretching their naked arms heavenward, as if beseeching for help against the coming storms. I, too, stand alone, stretching my arms toward heaven, pleading for help against the storm that I know is coming. For my child has gone—gone where her beauty and her love of flattery and finery led her into the whirlpool of worldly folly, and vanity. And the worms are gnawing at the roots of my white rose, and the winds of vice are tarnishing the delicate leaves. And I hold my arms out and beseech my sweet flower to come and nestle once more here at my heart, where it belongs. But my child laughs me to scorn, and she turns her listening ear to those who whisper idle, empty, flattering words that bemean her sweet womanhood.

I see her each day drifting farther away from me and from God, and in the anguish of my heart, I lift my voice to God and beg Him to be merciful and take her.

January.—Winter has spread her white winding sheet over the dark and ugly places and has made the world look so fair and white.

They have laid my darling in a beautiful cradle once more; with silken covers and lace trimmed cushions. They have folded her hands on her breast; and her eyes are closed and her lips are cold. And on the white round cheeks rest the silken lashes so softly. And I nestle my head close to hers and whisper the same sweet names I called her twenty years ago. I kiss the lips that no more shall be tarnished by unholy and ungodly words. And I throw my arms over her cradle, and once more she is close to the heart whose every beat was for her. And I weep for the long and lonely years that must be mine, when winter shall come and go while I wait for my rosebud's kiss once more. And I whisper my thanks to God, who was merciful and took her before she lost her womanly pearl of great price; she was vain and forgot God, but He has not forgotten her. I can still praise Him!

PITTSBURGH RELIEF SOCIETY.

Notes from the Field.

By Amy Brown Lyman, General Secretary.

Eastern States Mission.

Pittsburg. Mrs. Rebecca N. Nibley and Mrs. Amy B. Lyman have just returned from attending the National Council of Charities and Corrections at Pittsburg, Pa. While in Pittsburg, they had the privilege of visiting the local Relief Society, which they found to be in splendid working condition, with capable officers and wide-awake members. The President of this organization is Mrs. Annie H. Rhinehart, a sympathetic and charming woman who acts in the capacity of a real mother to the members of the branch, and to the missionary boys and girls.

It will be interesting to Relief Society workers to learn something of the methods used in the Eastern and Northern States missions for the purpose of stimulating Relief Society work, and of raising funds for the maintenance of the local branches.

Eastern States Mission.

Following are some extracts from a letter recently received

from Miss Margaret Edward, President of the Relief Societies in the Eastern States mission:

"In Philadelphia, a bazaar was given in a rented hall, where supper was served at 25c a plate. Quilts, domestic articles, and needle work were sold, the proceeds amounting to $100.81. After paying expenses, there was a net gain of $25.

In Pittsburg, a similar affair was given, at which $50 was cleared. This is the second bazaar given within a year, the two clearing over $100.

At Charleston, West Virginia, the first bazaar ever attempted was held, and $25 cleared.

At Toronto, Canada, the Society also held its first bazaar, netting $15 therefrom.

I certainly feel that the women of our mission deserve great credit for the efforts they are putting forth in Relief Society work. Each branch consists of only a mere handful of people, and I doubt if the members in Utah would accomplish as much as these do, under the circumstances. In most of the branches, the Relief Society is attempting to purchase individual sacrament sets.

I wish to quote from a letter of Mrs. Harriet Westmancotte, regarding the *Magazine*. Mrs. Westmancotte is president of the Relief Society at Toronto, Canada.

"The *Magazine* seems as a friend to me, who is telling me of the good news of our Society and Church, so we should not like to be without it. The General Board gives us so many good things that we each and all should gain much knowledge that we could put into practice in our daily duties, if carefully considered."

Northern States Mission.

Mrs. Ellsworth, of the Northern States mission, sends the following notes:

Detroit—The Latter-day Saints are all working hard to own a chapel of their own. A most successful bazaar and social was given recently. One very pleasing and profitable feature of the program was their sending out postal cards to friends outside of the city, asking for a donation of a package that could be sold for 15c, with the results that over two hundred articles were received,—the majority coming from Utah and Idaho. It made our local members very happy to receive the love and good wishes that each parcel seemed to carry. The local members all contributed liberally and everyone worked hard to make the evening a success. A splendid program was carried out. Refreshments sold; $62 was realized.

Indianapolis—A bazaar and social were recently held with attractive booths decorated in St. Patrick attire. A program was rendered. Games were played and a general good time had by all. Over one hundred were in attendance, perhaps one-half of those being strangers, friends and investigators.

Milwaukee—The two societies joined together and gave a box social. Each sister prepared luncheon for two. The boxes were sold to the gentlemen. A pleasant social time was enjoyed and $12 was realized.

La Crosse—This society is a Mothers' Class, which meets at the home of members. A social evening was given recently; a program was rendered and a delicious luncheon was served.

Waterloo—Here we have another Mother's Class and the evening's entertainment was held at the home of one of the saints. The room was decorated and a program was carried out, after which parlor games were played and refreshments served.

Peru and Kokomo—These two cities are located near each other. At each place a program with parlor games and refreshments furnished the evening's entertainment. Many friends and investigators were present. At Peru, a male quartette of investigators, directed by one of the elders, furnished several musical numbers.

Evansville—Here we have a pretty little church. This was divided off into booths representing each day of the week and a calendar party was given. Monday (washday.) All in this booth was material that would be used in washing. Tuesday (ironing day). The booth was filled with laundried towels, napkins, wax, ironing sheets, pads, handles, etc., which were sold. Wednesday (baking day). This booth looked like a delicatessen shop, being filled with home cooked articles donated by the members. Thursday (entertaining day). Here were found fancy articles for sale, comfortable chairs were placed for the mothers with little ones, and light refreshments were served. Friday (sweeping and cleaning day). Caps, aprons , brooms, brushes, mops, chamois skins, etc., were sold. Saturday (preparing for Sunday). This booth was filled with church literature which was given away and sold, and many tracts and pamphlets were distributed. This was one of the best little socials this branch has ever enjoyed. $52 was cleared.

Minneapolis—The Society of Minneapolis gave a very successful bazaar in a hall which was rented for this purpose; $50 was cleared, and a meeting was held in connection with the bazaar, and the president of the conference spoke of the Relief Society and its work. Others of the elders spoke on the mission of saving wheat, and temple work. The hall was well filled with investigators, strangers and members. $50 was cleared.

Roseland—(South Chicago) Here a box social was enjoyed by the branch and Relief Society combined. This social was given for the purpose of raising means to renovate the church.

Springfield—Here an entertainment was given which the president reports was a success in every way; $18 was realized.

Logan Square—The Chicago saints and their friends gave a most successful supper and musical program in the basement of the Logan Square chapel, which was beautifully decorated for the occasion. Supper was served to about one hundred and fifty people. The financial success of the undertaking was largely due to Mr. J. Frank Pickering who acted as chairman of the publicity committee. He arranged a four-page three column herald, containing the history of the Relief Society and of the wheat saving mission. Five thousand copies were distributed. A very pleasing feature was the hearty response given us by the merchants and business men of Logan Square, who responded unanimously to the solicitation for advertisements for the paper. About $50 was realized from this source. The Mutual Improvement Association had charge of the program, and also contributed home-made candy which was sold at a good price. The serving at the tables was done by our lady missionaries. We were especially pleased with the number of strangers who came in for supper. About $125 was cleared.

Carbon Stake.

A very enjoyable and successful entertainment was given at Sunnyside, Utah, on Wednesday evening, May 2, in honor of Mrs. Martha Bennett, President of the Sunnyside ward, who has severed her connections with the Relief Society in Sunnyside, on account of changing her residence to Salt Lake City.

An elaborate banquet was given in her honor, which was followed by a program and dancing. The program consisted, principally, of eulogies on Mrs. Bennett, her unselfish devotion to Relief Society work, her loyalty to the cause, her integrity, her sunny disposition, her untiring efforts, and her many charitable deeds. To emphasize her noble qualities, one of the workers applied to her the following quotation from Elbert Hubbard:

"And so I sing the praises of such a woman; the woman who does her work, who is willing to be unknown, who is modest and unaffected, who tries to lessen the pains of earth and to add to its happiness. She is the true guardian angel of mankind."

Reorganization.

St. Joseph Stake. The St. Joseph stake Relief Society has recently been reorganized. Mrs. Elizabeth W. Layton, who has so faithfully and efficiently filled the office of Stake President, has found it necessary, on account of poor health, to resign her posi-

tion. The General Board and the whole Relief Society regret the loss of such a progressive and helpful worker as Mrs. Layton has been, and join in the hope that, with her labors lightened, she will regain her health.

Mrs. Sarah B. Moody is the new persident of the stake, and her counselors are Mrs. Josephine C. Kimball and Mrs. Annie H. Layton; Miss Inez H. Lee is the stake secretary and Mrs. Emma Haywood is the treasurer.

Juarez Stake. Since the exodus of the "Mormons" from Mexico, the Juarez stake Relief Society has not been in active operation. With a desire to reunite the ward societies, and in spite of the unfavorable conditions prevailing in Mexico at the present time, President Bentley, on May 22, reorganized the stake. Following are the new stake officers: President, Fannie C. Harper; 1st Counselor, Agnes B. Whetten; 2nd Counselor, Laura Mecham.

Tintic Stake. On April 2 the Tintic stake was organized. This new division was taken from the Nebo stake, and consists of the following wards: Eureka, Goshen, Knightsville, Silver. The Relief Society stake officers appointed were President, Elizabeth Boswell, 1st counselor; Roseltha Birch, 2nd counselor; Ada Robinson, Secretary; Mrs. A. H. Sorenson, Treasurer; Mrs. Bertha Lewis.

RELIEF SOCIETY NURSE SCHOOL.

The Relief Society School of Obstetrics and Nursing has just closed one of its most successful years.

The total enrollment of students for the year was 33. Thirty-two members of the class were graduated, seven students from the course in Obstetrics, and twenty-five from the course in Practical Nursing. The students in Obstetrics took the State Board examinaion, and having passed successfully, received certificates which will entitle them to practice Obstetrics in the State of Utah. The students in Nursing took an examination under the Instructor, and received a certificate from the School, stating that they had successfully passed the examination and are prepared to do practical nursing. Following is a list of the graduates:

Obstetrics: Miss Helen Ellerbeck, Salt Lake City; Miss Aurelia Frost, Oakley, Utah; Mrs. Caroline Llewellyn, Fountain Green, Utah; Miss Mary Richards, Paris, Idaho; Miss Audrey Rynhart, Cardston, Alberta, Canada; Mrs. Rhoda Taylor, Loa, Utah; and Miss Lulu Yorgesen, Shelly, Idaho.

Nursing: Mrs. Florence Bates, Mrs. Elizabeth Campbell, Salt Lake City; Miss Nora Christensen, Central, Utah; Miss May E. Davis, Brigham City, Utah; Miss Lovinia Day, Hunter,

Utah; Miss Aurelia Frost, Oakley, Utah; Mrs. Pauline P. Golden, Salt Lake City; Mrs. Hazel E. Graham, Salt Lake City; Miss Emily Griffin, Clarkston, Utah; Miss Ina Hall, Pocatello, Idaho; Mrs. Blenda Hampshire, Salt Lake City; Mrs. Mary Ann Hicks, Salt Lake City; Miss Evanta Jensen, Aetna, Alberta, Canada; Miss Grace Johnson, Mesa, Arizona; Miss Erma Madsen, Salt Lake City; Miss Ivy Nielson, Mrs. Vivian Proband, Salt Lake City; Miss Helen Spencer, Salt Lake City; Miss Mary Richards, Paris, Idaho; Mrs. Hilda S. Reysor, Salt Lake City; Miss Audrey Rynhart, Cardston, Alberta, Canada; Miss Rhea Taylor, City, Miss Ethel Udy, Riverside, Utah; Miss Anna Wilcox, Enterprise, Utah; Miss Lulu Yorgesen, Shelley, Idaho.

Nursing and Obstetrics: Miss Aurelia Frost, Oakley, Utah; Miss Audrey Rynhart, Cardston, Alberta, Canada; Miss Lulu Yorgesen, Shelley, Idaho.

Commencement exercises were held on May 23, in the auditorium, fourth floor of the Bishop's Building. Following is the program:

Hymn .....*Mrs. Sarah Jenne Cannon*
Opening Prayer .....
Address to Graduates.....*Mrs. Amy Brown Lyman*
Introduction of Nurses and Graduates in Obstetrics,
Reminiscences and Prophecies .....*Miss Helen Spencer*
Conferring of Certificates to Graduates *Prest. Emmeline B. Wells*
Closing Address .....*Mrs. Ida Smoot Dusenberry*
Benediction .....
Musical Director, *Mrs. Lizzie Thomas Edward*

NEW TERM.

The new term for the School of Obstetrics and Nursing will open on September 17, 1917, Fourth Floor, Bishop's Building.

Two courses will be offered as usual in Obstetrics and Nursing, but several new lecture courses have been added to the curriculum, and new features introduced in the way of practical demonstrations, the latter including bed-making, care of the patient in bed, first aid work, etc.

For further information address Mrs. Amy Brown Lyman, 28 Bishop's Building, Salt Lake City, Utah.

Current Topics.

By James H. Anderson.

EQUAL SUFFRAGE to men and women has been granted by the new government in Russia.

BY A MINE DISASTER near Butte, in June, more than 150 miners lost their lives through suffocation.

THE ARMY DRAFT was instituted on July 2. Utah must furnish over 3,500 troops on the first call.

ITALY made a considerable advance in June, in the war with Austria, the Italian army reaching to within ten miles of Trieste.

MEXICO is more peaceful now than for many months past —a sort of summer vacation for the warring factions.

BRAZIL is the last of the larger nations in America to break off friendly relations with Germany. This was done in June.

SAN SALVADOR, the capital of Salvador, Central America, was partially destroyed by an earthquake and volcano in June. The loss of life and property was heavy.

BRITISH ATTACKS on the western war front during June forced the Germans back a considerable distance in France, with heavy losses to the Teutons.

REGISTRATION of young men in the United States, on June 5, showed more than 9,000,000 between the ages of 21 and 31. Utah has upwards of 40,000.

GERMAN PRISONERS to the number of several hundred are interned at Fort Douglas, Utah, where they are well treated and are much safer and better off than in the trenches in Europe.

SWEDEN AND NORWAY are now among the proportionately heaviest sufferers from Germany's destructive submarine warfare on shipping, although these nations are not officially at war.

FROM AUTHENTIC SOURCES comes the tidings that many

American nurses close to the fighting line in France and Belgium are becoming mothers." Comment is painful.

MUNITION FACTORY explosions with considerable loss of life and property are reported from England, France, Germany, Austria, Russia, and France, during June.

MARMALADE and preserves for bread, instead of butter and other fats, is the official restriction just adopted in Germany for nine months of the coming year, and indicates a further diminution of the food supply there.

PROHIBITION during the war has been placed within the reach of President Wilson. Prohibition for a longer period comes to Utah on August 1.

A STATE DICTATOR of food, with a big corps of official assistants, is aimed at for Utah in the near future. One of the present afflictions of the State now is the excessive number of public employes for the amount of work done.

COAL MEN of the East have agreed to furnish the Government with coal at reduced prices, at the mines. What is worrying many of the people of Utah is getting coal at any price.

RED CROSS funds to the amount of $114,000,000 were subscribed in the United States in one week in June, Utah being one of the States giving considerably more than its alloted share according to population, and one loyal citizen, Mr. A. W. McCune, subscribing $25,000.

STATE EXPENSES in Utah for the six months ended May 31, 1917, were more than a million dollars in excess of the expenses for the same period the previous year, as shown by the auditor's report.

THE COAL FAMINE in Utah is being accentuated by the heavy shipments of coal to outside of the State, which could be and should be checked by State officials in the interest of public safety here.

OVER A BILLION DOLLARS, or more than half of the loan raised by the United States Government in June, had been loaned to Great Britain and her European allies, prior to July 1.

SPAIN is having serious internal troubles as an effect of the war. Severe measures have been adopted to suppress the attempted revolution there, which is liable to break out anew at any time.

FLYING MACHINES armed with machine guns are becoming a dominating feature in the war in Europe, and the United States is making extensive provision for this arm of the military service.

SUBMARINES sent out by Germany are still exacting a heavy toll in ships destroyed, but the destruction of German submarines now is making effective headway in overcoming this undersea menace.

FOOD EXPERTS in Utah early announced "bumper crops," but have been forced to revise and reduce their estimated figures as they learn more of actual conditions. The food production will be none too much at best.

A JEWISH REPUBLIC in Palestine was urged by the Jewish convention at Baltimore on June 24. The Jews now are recognizing the near release of Palestine from Turkish rule, as was foreshadowed in the *Relief Society Magazine* more than two years ago.

CITY BOYS out in the beet fields and gardens for a time this summer is a condition not without its compensation in teaching those boys the necessity and dignity of labor, if they would be worthy citizens.

ELIHU ROOT, one of America's greatest statesmen, is proving an influential factor in Russia in holding that nation in line for effective actual service in the war on the side of the United States and its allies.

PUTTING CLOCKS AHEAD one hour from the last Sunday in April to the last Sunday in September of each year has been adopted by Congress, to commence in 1918. Like many other fads, a little experience with this is the best cure therefor.

AIR RAIDS over England, by German aviators, during June, caused the death of more than 200 persons and the wounding of over 500 others, mostly civilians. This manner of warfare intensifies the feeling against Germany, with no war advantages to the latter.

GERMAN ATTACKS on the French on the western battle line in Europe show that the Teutonic forces are far from being beaten, and indicate that the war may continue as much longer as it has existed to date.

THE FIRST WAR LOAN of $2,000,000,000 asked by the United States was oversubscribed more than 50 per cent, Utah being one of the States which contributed in excess of its required proportion. There will be other loans called for.

WOMEN SUFFRAGE pickets have been given three days in jail for their offending conduct in displaying banners at the White House grounds in Washington.

RICHARD W. YOUNG of Salt Lake City, grandson of President Brigham Young, has been appointed colonel of the Utah artillery, to proceed to France with the American army. Col. Young is one of the ablest artillery officers in the United States, and served in the Spanish-American war.

MAMMOTH reservoir dam, the property of the Price River Irrigation Company, in Gooseberry Canyon, Carbon County, Utah, went out in the latter part of June, doing nearly two million dollars damage, chiefly to the Denver & Rio Grande railroad tracks. There was one fatality, Miss Hattie Peacock being drowned in the flood.

GREECE now has a new king, and has broken off relations with the German government and its allies. Alexander, the present ruler, is second son of King Constantine, who was compelled by France and Great Britain to abdicate. This purpose of the western nations of Europe to get rid of an enemy was indicated in this *Magazine* more than a year ago, but it took that time to accomplish the result by diplomacy rather than by warfare.

YOUNG WOMEN to the number of more than 800 have disappeared mysteriously from New York within the past year, probably to be carried into white slavery or murdered, and the police there have ignored the calls of relatives for search so persistently that an official investigation of the police department has been ordered.

NATIONAL FOOD CONTROL, both of production and export, has been placed in the hands of President Wilson, by act of Congress. An army of officials and employes will be needed to carry on the work.

Home Science Department.

Janette A. Hyde.

SAVE EVERY OUNCE OF BREAD.

Who has been guilty of wasting bread? Let him take heed, lest the coming season find him wanting. It doesn't seem much of a waste to feed to the chickens and house pets, a few ends or crusts of bread, yet those same crusts and bread ends could be browned and ground up for family use.

In conversation with a very thorough business man, he related the following story: Living next door to him was a family of five, the bread winner, or father, getting $75 per month, and the mother working two days a week to help maintain the family; and yet, said he, they send to us at the week end, a large pan of left-over crusts and bread to be fed to our chickens.

Then he remarked, "No wonder people are sometimes in want when they throw into the garbage can food made from the most expensive farm products, and especially in such serious times as these." He also told of a lady whom he knows very well who gives away a fifty-pound flour sack of stale bread every week to her laundress. And think of it, these people are paying from $5 to $6 per hundred for the flour, besides the other ingredients contained in the composition of the bread, to say nothing of the energy required in its preparation, and the expense of the heat required to bake it. Raw material would answer the purpose of food for the chickens better than the stale bread. Another well-known gentleman told of a family renting from him, who was found entirely without floor. He gave them a fifty-pound sack of flour; the mother accepted it very graciously, and seemed wonderfully pleased, but to his surprise he later found a pan of doughy biscuits placed in the chicken pen, made from the flour he had given her.

We give these positive instances, that they may cause our women to think of the waste indulged in by some who need to be helped by way of a few lessons in home economy and cookery, and by timely sugestions in our Home Economic meetings. Let us suggest that the subject of bread and bread-making be given special attention, calling upon those for help who have had success as bread-makers and bread-bakers. For, let it be remembered that the baking is as essential to the value of good bread as the making. Let the women exchange recipes for yeast-making, for flour used, for the way bread should be handled, etc. This will stimulate an interest in the class, and many points will be brought out for the benefit of all present. Let a lesson be given on stale bread and its uses, also on recipes for puddings, cakes, croquets,

breaded meats, oysters, egg-plants and dressing for meat and fish, etc. The utmost waste of bread is in the failure to make and to bake it properly.

To answer the call of the Allies for 600,000,000 bushels of wheat, beside the amount necessary to feed our own nation, will require the utmost care and conservation of wheat and its by-products. The nation's food situation may become very serious before the war ends. Let each housewife consider it her special duty to be a party to saving, that the nation may not be handicapped for food with which to maintain the strength of its people.

RECIPES FOR THE USE OF STALE BREAD.

All left-over slices of bread, crusts, etc., should be browned and dried in the oven, and put into fruit jars for future use.

Bread Crisps.—Cut stale slices of buttered bread into cubes or stripes, and place in the oven to brown. Use with soup instead of crackers.

Brown Betty Pudding.—Place alternate layers of bread crumbs and apple sauce in baking dish, using crumbs for the last covering. Place in oven to brown for 30 minutes. Serve with the following sauce: One tablespoon of butter melted in saucepan; one scant tablespoon of flour added to butter; stir in pan until lightly browned; add sufficient water to make a thin sauce, flavor with juice of one-half lemon, one-eighth teaspoon nutmeg, and one-half cup sugar. Serve on pudding while hot. If you have a few spoonfuls of jelly, you may add this to the sauce, which makes it very delicious.

Stale Bread as Dressing for Meat, Fish, or Fowl.—Moisten stale bread with hot milk, add a lump of butter, two well beaten eggs, season with salt, pepper, sage, and a little grated onion, also one tablespoonful lemon juice. This is an excellent dressing, and suits most any taste. The onions and sage may be omitted.

Cakes from Stale Bread.—Almost any cake batter for fruit or nut cakes, would be much improved by using stale bread crumbs in proportion of about one-half bread crumbs to one-half flour. Mrs. Gates makes her delicious fruit and wedding cakes entirely with bread crumbs.

Chicken or Meat Croquettes.—Mix chopped meat or chicken with moistened bread crumbs, instead of using all white sauce for chicken or meat croquettes—both saving and delicious.

Salmon Loaf, Beef and Veal Loaf.—One cup shredded meat, one cup stale bread crumbs moistened with milk, season with salt, pepper, and grated onion. Mix all together with one beaten egg. Place in oven from 20 to 30 minutes. Serve with white parsley sauce. This sauce is made the same as Betty Pudding sauce, leaving out all flavoring, using the chopped parsley instead.

EDITORIAL

Entered as second-class matter at the Post Office, Salt Lake City, Utah.
Motto—Charity Never Faileth

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RELIEF SOCIETY MAGAZINE

Editor .....Susa Young Gates
Business Manager .....Janette A. Hyde
Assistant Manager .....Amy Brown Lyman
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THE BATTLE IS ON.

O Dread, O Fear!

The heart of a mother is a sensitive container in which all elements meet, mix, or separate in bewildering complexity and with lightning changes. Now that war is actually upon us, and our sons—our splendid, half-matured, carefully guarded and prayerfully reared sons—must needs answer their country's call, we mothers swim in a sea of faith, fear, doubt, loyalty, anxiety and invincible courage, which deadens the senses to the common-place and which frames every trifle in the halo of uncertain divinities.

They Will Go!

It is no use for calm and serious fathers, for sonless mothers, nor for philosophical unmarried women to advance logic and to expound theoretical possibilities of safety and security. Our sons will be called, and many of them will go: the flower of our fields and farms, our schools and colleges, of our homes and our state. The incorrigibles, the cowardly, the idle, the vicious—these will elude and escape the call by strategy and by unfair methods. But our boys—our clean, pure, brave, true young "Mormon" boys—these will be chosen by the thousands. True, we mothers may well comfort the lonely, sonless

wives and unmarried maids whose deepest sorrow is that they have no son to send. But you and I—well, our hearts are strung on the quivering harp of death in life or life in death. Where is our help?

The Dangers. When they go, my mothers, these sons of ours, O let us pray that they go as on a mission, as soldiers of the Cross. It is not death we fear—we Latter-day Saint mothers—death is a clean sorrow. But we know—for we see daily—the temptations that crowd the tents of the soldier boys. The filthy weed, the glass of vile intoxication, the unclean camp followers, the long absence from pure home surroundings—the veiled temptation of word and sneer—ah, these are the substance of our fears. These, our young sons, are still so young!

Who Calls? Yet, shall we falter? No, never. Not while the banner of liberty is unfurled, nor while oppression and tyranny seek to destroy this Nation. We women cannot fight—and yet who may tell? Women may yet fight as they did in the ancient days. But we have done our part, we have made our sacrifice. When our boys go, let them find us willing and brave, glad to be the mothers of soldiers. Our Country calls!

Our Help Is God! Unto Him who has permitted all these things to come to pass we will offer our daily prayers. We will find Him, for He is always on our way, and He will take from us the sting, the fear, the doubt, leaving with us that beautiful courage which trusts in the ultimate Good. Calmly we may then go about our tasks, daily ministering to the poor, the dependent and the discouraged. If you are depressed, cheer up a sadder heart. If you are lonely, visit the sick and despondent. Forget self! Pray for our boys—not yours alone—but mine and all of ours. Let us link around these soldier boys a chain of loving, daily prayer that shall guard them from ignoble death, unnecessary suffering, and from all uncleanness. Thus guerdoned they shall go forth as did Helaman's sons, two thousand of them, who went into that righteous war against the wicked Lamanites and returned, because of their mother's prayers, unscathed, unharmed.

Come, Let Us Be At Rest. The Master, who counts the hairs of our heads and who watches the sparrow's fall, will not leave us nor our sons. They have been born under the covenant of the priesthood and they have a clear right to the protecting care of that priesthood. We have nothing to fear but our fears. Our sons will carry the gospel message into lands and climes never before visited by our elders. They will preach the gospel of

Christ by their clean habits, their devotion to duty, and by their occasional spoken testimonies. Ah, that brings light to our eyes, comfort to our souls. These thousands of choice young men will be sources of inspiration and hope to whole battalions. We do not fear death for them—why should we. It is but going from this earth-room to heaven's halls. They will return, most of them, as clean and pure as when they left, and will be like gold seven times purified.

Up With The Flag. Sisters, Let us sing Zion!

WHAT OF OUR ARMY BOYS?

We are glad to give place to the following communication sent to Mrs. Emily S. Richards from the National Suffrage Headquarters in New York:

Columbus, Ohio, 182 Tenth Ave., June 5, 1917.

President Utah Suffrage Council of Women,

DEAR MADAM—All the women of the world are this day confronted by the same vital question. Are we willing to give our sons to the Army unless we have assurance that they shall not pass through temptations and conditions worse than death before reaching the field of conflict, shall not lie in training camps that train the souls for the bottomless pit before they reach the trenches?

At a meeting of 2,000 persons, called together by the Chamber of Commerce of Columbus, Ohio, on the eve of registration, to listen to speeches arousing enthusiasm, the enclosed resolutions were passed unanimously.

Let the voice of the women all over the country be heard demanding that, as far as possible, the portion of their sons returned to them may be fit to enter the pure homes they are leaving. Then will our loyalty be the greatest.

Will you move in this matter in your own way in your state, and will you immediately send a copy of these resolutions to Hon. Newton D. Baker, Secretary of War.

Yours respectfully,

A. W. SABINE,

Chairman Resolutions Committee.

RESOLUTIONS.

Whereas, We, mothers of men, are called on to furnish our country's fighting force, and

Whereas, It has been clearly shown in the experience of the troops on the Mexican border through the repressive measures in one camp, that prostitution was not necessary to the contentment or well-being of the men in the camp, but that, on the other

hand, its complete prohibition resulted in greater efficiency, discipline, contentment, and loyalty, and

Whereas, It was also shown that segregation and prophylaxis do not minimize the evil, but only the results, and also, that regulation cannot be left to the discretion of the individual commanders for satisfactory solution, but must be made effective in uniform procedure through military order from headquarters.

Therefore, Be it Resolved, That we will not consent that our boys be sent to camps where they will meet an evil greater than death; that we will not give up their bodies and souls to the demon of impurity and to the horrors of sni that surround camp life, and to a disease that blights the life of comnig generations,

Unless our government, through its Secretary of War, establishes and enforces a clearly defined policy of moral sanitation, making prostitution inaccessible and punishing illicit indulgences on the part of all offenders regardless of rank.

Enlist Now.

Verona Banks Peterson.

"Enlist now! Help your Country!"
Comes the cry all o'er the land.
Enlist now! Help the needy!
Come join our valiant band.
For the Lord has "White Cross Sisters"
For those wounded in life's fight.

They need your help, or you need theirs
To make lifes' burden light.
They aid in want, in dire distress,
They feed the mind, help souls progress.
Enlist now! Join this order of the Army of the Lord!
Help spread the gospel message to the homes that need His word.

Help clothe the needy children of the armies of the poor.
Help drive the demon "Ignorance" away from every door
Where children dwell. In Zion, or abroad throughout the world,
May we find recruiting stations,
May we see our flag unfurled!
The Relief Society needs you!

Can't you hear your conscience call?
There is work for every sister.
Come, enroll now, one and all,
Be a member of this order of the Army of the Lord.
Learn yourself the gospel message,
Help the Lord to spread His word!

NEW YORK, N. Y.

Guide Lessons.

LESSON I.

Theology and Testimony.

First Week In September.

ISRAEL IN EXILE—ESTHER.

(Reading: The Story of Esther, in the Old Testament.)

In the story of Esther, that masterpiece of court intrigue, we are given a glimpse of the life not only of an ancient Persian monarch and of his people but also of what is commonly known in biblical literature as the Dispersion and the loyalty of the Jewish people to their race and faith, no matter where they were or under what conditions they might be found.

About six hundred years before Christ the tribe of Judah was carried away from Jerusalem and Palestine by Nebuchadnezzar, "the greatest of the Babylonian kings." Already the other tribes of Israel had been taken captive by Shalmaneser, king of Assyria. Thus the land of the Jews became emptied of the Children of Promise, with the exception of a few vinedressers. The reason for this scattering of the Chosen People was that they had transgressed the laws of Jehovah, obedience to which was a condition of their residence in the land to which God had led them under Joshua. This is how it came about that at the time we are now considering there was scarcely any part of the vast Assyrian Empire, and after that the Empire of Persia, where there were not to be found Israelites who had been taken captive thither from their home land.

In the year 536 B. C., Cyrus the Great issued a decree permitting the Jews to return to their native land to rebuild Jerusalem and the temple. Thousands of them availed themselves of the privilege and opportunity, but other thousands of them remained in their scattered condition. Among those who remained in the Dispersion was Esther, with her uncle Mordecai. This, however, was some fifty years after Cyrus had issued his decree concerning the Jews.

Such were the general conditions in which the people of God found themselves at the time of Esther.

Susa (the biblical Shushan), the scene of the story of Esther, was one of the two residences of the Persian kings. Its name signifies "City of Lilies."

The capital was famous for its palace fortress, in the fast-

ness among the uplands of Susiana, a mountainous region east of the Tigris at the head of the Persian Gulf. The main building stood on a great platform measuring a thousand feet square. The pillars on which rested the porticoes, thirty-six in number, varied in height from sixty to seventy-five feet. "Spreading far on every side from this amazing structure were gardens, well called a 'paradise.' Huge four-footed colossai, with wings and human heads, flanked all the gates and doors; and flights of marble steps, the stones of which were of gigantic size, supplied the arches worthy of such a building."

It was at this place that, in the days of Esther, the voluptuous Ahasuerus, or Xerxes, as he was known to the Greeks, idled away his time "among the cool mountain breezes of the metropolitan province, while his generals and soldiers were fighting and dying for him in the East and the West."

His clothes were the most costly and gorgeous. "The richest and most brilliant silk was the material. The royal garment was a robe with ample folds and hanging sleeves. The color was purple and the embroidery was of gold. Around the waist was a girdle, and the skirts fell to the ankles. Under this robe was a tunic, also purple in color, but striped with white. On the monarch's feet were high, yellow shoes, buttoned at the front and tapering towards the toe." His head-dress consisted "of a tiara or miter, tall and cylindrical, swelling at the top and ending in a circle broader than the diameter of the cap. * * * * * Besides the tiara the monarch was also distinguished by the golden scepter and the parasol, the latter being carried either by himself or an attendant. The scepter was a tapering rod about five feet in length and finished at the smaller end with a bulb in the shape of an apple or pomegranate. When the king appeared in public he bore the scepter in his right hand, perpendicularly in front of his person." Also he was on all occasions adorned with gold ornaments and jewels.

The Persian monarch was supreme in everything. He was an absolute dictator. "Being the representative of the Ormazd, the Persian deity, on earth, his dignity had a celestial flavor. His right to be king might not be questioned. To look askance at royalty was to be guilty of both treason and impiety. The king's wrath was but a reflex of the anger of heaven and his smile was the sunshine of the world. Everything pertaining to the person and life of the sovereign must, therefore, be on a scale of magnificence proportionate to his exaltation." This is why he dressed with such ostentation and splendor.

As for the Persian people whom this monarch ruled, they had at least one trait in which they might serve as a model for our own civilization. That was their love of truth. It was their national trait, known and praised by the historians of their own

times. "To ride, to draw the bow, and to speak the truth," says Herodotus, were the three principal precepts of Persian education. Their national god was worshiped as the Father of Truth. "This element of character," says Ridpath, "was all the more conspicuous in the Persian race when contrasted with the lying and treacherous habits which were shamelessly illustrated in the career of most of the oriental nations. It was only in the later times of the Empire, when the effects of luxury had told disastrously on the moral character of the race, that the Persians imbibed the habit of intrigue and treachery, and even then, perhaps, only as employing the same weapons as their enemies. In the early times a rigid adherence to truth was practiced in the affairs of life, from the dealings of peasants and masons to the treaties of the king. Even a promise obtained on false information or under false pledges was faithfully observed. It is said that the Persian love of truth was so marked as to lead the people to the avoidance of debt. It was conceived that the debtor was frequenly placed in such relations of dependence as to encourage in him the practice of equivocation and falsehood. Therefore, it was better to avoid the obligation. Therefore, in the marketplace it was better to use few words and plain. Therefore, it was better, in all manner of communication, to be straightforward in speech, so that human conduct might be easily and sincerely fathomed to its bottom motives and impulses."

The status of women in ancient Persia, on the whole, was below that which prevailed among the Jews.

Polygamy was practiced, not only by the king but also by the nobles. It was a lower type, too, than had prevailed among the Egyptians at an earlier period. For on the Nile, "long before the advent of Christianity," as we are told by Mr. Gallichan in his recent book, *Women Under Polygamy*, "society had raised women to dignity and almost to adoration." And he goes on to say that "before we speak of the inevitable degradation of women under a system of polygamy, it would be well to reflect upon the feminism of the ancient Egyptians." But, as I say, the system in vogue among the Persians of the time of which we are speaking was inferior to this.

"After the manner of the East," says Ridpath, "the kings adopted the harem as part of their domestic economy. * * * With the early kings a seraglio of three or four wives and a moderate retinue of concubines was deemed sufficient. Of these wives one only held the supreme place, and in contradistinction to the rest was called the queen. She only was permitted to wear the crown, and before her all the rest stood abashed or actually prostrated themselves as to royalty. * * The Persian queen, however, never shared her husband's authority; she had *influence*, but no *power*. The other wives—who must always be se-

lected from noble families—had the title of consort, and were thus in some measure superior to the miserable group of concubines below them. It was, however, a sad and dubious pre-eminence, which in its nature could bring neither honor nor happiness to those who possessed it."

In the story of Esther we are told how absolute was the power of the Persian emperor over his wives and concubines. For at the great feast, which continued for one hundred eighty days and at which he discussed with representatives from every part of the empire the plans of the campaign against Egypt, he ordered his queen to expose her beauty to the assembled lords, and, when she refused, he cast her aside as an example of the punishment meted out to the disobedient wife, and a year or two later after his defeat at the hands of the Greeks, at Salamis, he chose the beautiful Jewish maiden in her place.

Into this life of oriental pomp and splendor, of royalty and strange ways, was the modest Esther thrust by her own and her uncle's scheme for saving their people. And here doubtless she lived till the vengeful former queen, as it is believed, succeeded in her designs upon the life of the licentious monarch. For he died a tragic death in the midst of jealousy and intrigue.

QUESTIONS.

1. How was it that Esther was among the Persians when her people had lived in Palestine? 2. Describe the palace at Susa; describe Susa. 3. Describe the king's dress. 4. What is the significance of this? 5. What kind of life did the king live? 6. What trait of character was principal in the Persian character? 7. Does any one trait of character stand out in the American character? 8. Tell of the status of woman in Persian society at the time of Esther. 9. To what extent does revenge enter into the story of Esther? 10. Is revenge ever justifiable? Why?

BIBLE LESSON FOR SEPTEMBER.

"Oh how I love thy law! It is my meditation all the day."

1st, Bible, Esther, Chap. 1; 2nd, Chap. 2; 3rd, Chap. 3; 4th, Chap. 4; 5th, Chap. 5; 6th, Chap. 6; 7th, Chap. 7; 8th, Chap. 8; 9th, Chap. 9-10; 10th, Nehemiah, Chap. 1; 11th, Chap. 2; 12th, D. & C. Section 132; 13th, Section 133; 14th, Section 134; 15th, Section 135; 16th, Section 136; 17th, Bible, Daniel, Chap. 1; 18th, Chap. 2; 19th, Chap. 3; 20th, Chap. 4; 21st, Chap. 5; 22nd, Chap. 6; 23rd, Chap. 7; 24th, Chap. 8; 25th, Chap. 9; 26th, Chap. 10; 27th, Chap. 11; 28th, Chap. 12; 29th, Joel, Chap. 1; 30th, Chap. 2.

LESSON II.

Work and Business.

SECOND WEEK IN SEPTEMBER.

LESSON III.

Genealogy and Literature.

THIRD WEEK IN SEPTEMBER.

Note.—We are presenting the first lesson in our new course in Surname History. We have met many delays in getting out our book but hope to have it ready later. We suggest that class leaders consult any good general history for this and the succeeding lessons.

THE HISTORICAL FATHERLAND AND MIGRATIONS OF OUR ANCESTRY.

The student of genealogy is interested in all the peoples of the world. But his interest centers first in his own ancestors. The heart of genealogical work to him consists of linking himself up with his progenitors. Since the Latter-day Saints have a great mission in this work, the question naturally arises, Who are in the main the historical ancestors of the "Mormon" people? Where was their fatherland when they first became a people of history?

When the apostles of our Savior in the meridian of times were preaching the gospel among the Jews and other people of the Roman empire, a Roman, of commanding genius, by the name of Tacitus, made a visit among an interesting barbarian people east of the Rhine and north of the Danube. He describes them as of "giant size, fierce blue eyes and blond or ruddy hair," he tells of "their love of warfare, the fury of their onset in battle, the contempt which they had for wounds and for death itself. When not fighting, they passed much of their time in the chase, and still more time in idleness, giving themselves up to sleep and gluttonous feasts. They were deep drinkers, too, and so passionately fond of gambling that, when a man's wealth was gone, he would even 'stake his liberty on a single game.' In some respects we see similar traits in our American Indians. "On the other hand, they had certain attractive qualities not always found even among civilized peoples. They were hospitable to the stranger, they respected their sworn word, they loved liberty and hated restraint. Above all they had a pure family life. No one of

them laughs at vice, nor is it the fashion to corrupt and be corrupted. Good habits are here more effectual than good laws elsewhere."

The religion of these people was a kind of polytheism. Woden, which still lives in our name Wednesday, Wodensday, was their chief god, the war god, Thor (Thursday) god of thunder storms and air, Freya (Friday) was the deity of joy and fruitfulness.

Concerning their government Tacitus says, "In the election of their kings they have regard to birth; in that of generals to valor. Their kings have not an absolute or unlimited power; and their generals command less through the force of authority than of example. If they are daring, adventurous, and conspicuous in action, they procure obedience from the admiration they inspire."—*Germani VII.*, Tacitus.

"On affairs of smaller moment, the chiefs consult; on those of greater importance, the whole community, yet with this circumstance, that what is referred to the decision of the people is first discussed by the chiefs. They assemble, unless upon some sudden emergency, on stated days, either at the new or the full moon. When they all think fit, they sit down armed. Silence is proclaimed by the priests, who have on this occasion coercive power. Then the king, or chief, and such others as are conspicuous for age, birth, military renown, or eloquence, are heard, and gain attention rather from their ability to persuade, than their authority to command. If a proposal displease, the assembly reject it by an inarticulate murmur; if it prove agreeable, they clash their javelins; for the most honorable expression of assent among them is the sound of arms."—*Germania XI, XII.*

While Julius Cæsar gives a brief account of these people in the latter half of the first century B. C., the above extract characterizes the ancestors of whom the "Mormon" people generally are descendants when historians first write about them. These people were called Germans (Wehr mann, meaning war men according to some scholars), or Teutons by the Romans. Their fatherland was bounded in the west by the Rhine and the western shores of Norway, on the south by the Danube, and on the north by the Arctic regions of Norway and Sweden, the Baltic Sea and on the east by the Vistula. Their eastern neighbors were the Slavs now of Russia and other kindred Slavic peoples, and, of course, on the south and west the Romans.

Julius Cæsar's proconsulship of ten years in Gaul (now France), brought him in conflict at different times with the Germans for he wanted to make the Elbe the eastern boundary. But he was unsuccessful in conquering them as he had the Gauls. By 400 A. D., "the Sunny South (or territory of the Roman Empire) with the wonders and riches of its strange civilization,

fascinated these savages with a potent spell. For five hundred years they had been striving to enter in and possess it. The pressure of fiercer barbarians behind them and of their own increasing population had produced certain periods of special effort, and sometimes they had burst in for brief peiods of plunder. Always hitherto they had been driven out again by some Marius, Cæsar, Aurelian, Diocletian, or Julian. About the year 400, in the exhaustion of the Empire, they began at last to come in to stay."

The migrations and expansion over the earth of these Teutonic peoples is one of the most interesting of its kind in the world's history. Beginning in the latter part of the fourth century the Visigoths located in southern Gaul and Spain, the Vandals in northern Africa, the Ostrogoths and Lombards in Italy, the Burgundians in southeastern France, the west Franks in northern France, the Friscians in Holland and Belgium, the Jutes, Angles and Saxons in Britain. West Franks, Saxons and other tribes later expanded their territory eastward till they established themselves in the northeastern territory of Prussia and southeasten Austria first as Mark states against the heathen Slavonic peoples.

In the tenth and eleventh centuries the Norsemen (Scandinavians) began their migrations going into England, France, Southern Italy, Russia, Iceland and Greenland, and even discovering America in 1,000 A. D. Hence we are as in Nebuchadnezzar's dream of the great image, the Teutonic peoples like the miry clay mingling with the iron (Roman government) in the feet of the image. Out of the intermingling have sprung up the modern nations of Europe. Some of them, Italy, Spain, and France, being dominated more by the influence of the Roman government than England and the other northern European peoples. But the Teutons have given shape to the course of events as we shall see more definitely in the next lesson.

Furthermore, when the discovery of America took place they were the principle immigrants to that land. Until 1890 eighty-five per cent of the immigrant population to the United States was of the northern Teutonic stock and likewise, in Canada. South Africa and Australia have also been colonized by these Teutons. The Anglo-Saxons of England, of course, has sent out most of the colonies to these countries in the great European expansion, and we must not forget that in South America is also some Teutonic blood.

With this view we can say with George Burton Adams, "the settlement of the Teutonic tribes was not merely the introduction of a new set of ideas and institutions, it was also the introduc-

tion of fresh blood and youthful mind—the muscle and brain which in the future were to do the larger share of the world's work."

In our next lesson we shall consider who the Teutons are.

QUESTIONS.

Who were the Teutons?
What were their characteristics?
Relate some of their customs.
Who were the Scandinavians?
What do you know of the Anglo-Saxons?

Literature.

THIRD WEEK IN AUGUST.

CHILDREN'S STORIES AND STORY WRITERS.

Most of our stories for young folk have been produced within very recent years. Before the middle of the last century, there was almost no stories for children except fairy tales. Even *Robinson Crusoe* and *Gulliver's Travels* which are now commonly classed among the juvenile stories, were written for grownups. During the past seventy-five years, however, so many children's stories have been written that parents find great difficulty to select those that are most interesting and wholesome. The chief purpose of this lesson is to introduce our mothers to some of the best book companions for their children.

Louisa M. Alcott deserves first place among the story writers for children. She was the first to devote her life to this work and the tales she produced have won her first place in the hearts of young people everywhere. The child's library education can hardly be counted complete unless he knows *Little Women, Jo's Boys, Little Men, The Old Fashioned Girl, Eight Cousins*, and the other charming young characters created by this gifted writer. Her stories are always home-like, natural, true to life. They radiate a sweet, wholesome atmosphere, giving an uplifting effect without preaching about it.

Louisa Alcott was born in 1833, in New England. Her father, Bronson Alcott, was a man of letters, and a close associate of Emerson, Hawthorne, and other noted writers of the day. It is interesting in these days to know that Louisa became a nurse during the Civil War. Her *Hospital Sketches* gives her experiences during that conflict. She died in 1888.

Kate Douglas Wiggin is another woman whose fame has been won by her literary work for the young. She was born in

Philadelphia, but spent most of her life in California in kindergarten work. It was as a teacher of the little folk that she learned the art of telling stories for children. Among her choicest tales are *The Birds' Christmas Carol*, and *Rebecca of Sunnybrook Farm*. She wrote also *The Story of Patsy, Polly Oliver's Problem*, and others. Her tales are full of sunshine, blended with a little sadness that makes them all the truer. They present sweet, wholesome pictures of life that are good for young and old to dwell upon.

Laura E. Richards is another writer who deserves special mention. Her stories are not of the same kind as those just suggested. She writes mostly short stories for little folk; *Five Minute Stories*, she calls them, and *More Five Minute Stories*. They are just such little tales mothers and grandmothers need to charm the children off to dreamland, when they "cuddle doon at night." *The Golden Windows*, and *Mother's Apron String*, are two of Laura E. Richards' stories.

Mark Twain can hardly be called a children's story writer, but some of his stories for young people have gained him great fame. *The Prince and the Pauper* is an intensely interesting tale for boys and girls, too, who are just entering their "teens." *Tom Sawyer* is full of fun and a very true picture of boy life. It reflects Mark's boyhood days when he lived along the Missouri in Hannibal, Missouri.

The Story of a Bad Boy, by Thomas Bailey Aldrich is another interesting book. The boy pictured in it is not at all a bad boy. He is just a natural, wholesome-minded lad, whom it is good for other boys and girls to know.

In *The Page Story Book*, by Thomas Nelson Page may be found some other charming tales from the sunny south, of the ups and downs of boys and girls during the Civil War struggle. These stories are true to the times that they picture, and uplifting.

Mary Mapes Dodge, whose name was mentioned in connection with children's poetry, deserves double notice again here, because she has given us some excellent stories for children, and as editor of *St. Nicholas*, she has inspired hundreds of others to createe such stories as *Hans Brinker; A Story of Holland*, is her best known juvenile tale.

To sketch all of the other stories and story writers for children would require a volume; we add only a list of the choicest tales, and give a few suggestions which, we hope, will tempt those who study this lesson to get better acquainted with the book companions of their children; we have not named our home authors, yet advise our students to use the *Juvenile Instructor* stories and those in the Primary magazine.

TEN OTHER CHOICE TALES.

1. *Hoosier School Boy*—Edward Eggleston, a tale of schoolboys of pioneer times in the middle West. The late Supt. B. W. Ashton, of Granite District, used to say that this book had the greatest influence for good on his pupils of all he ever recommended to them.

2. *Moni the Goat Boy*—Spyri. A model, moral tale from Switzerland. This and its companion book *Heidi,* by the same writer, are much enjoyed by boys and girls of about eight to ten.

3. *Helen's Babies*—John Habberton. One of the sunniest and truest pictures of childhood ever written. Budge and Toddie are two very real children, who are taken care of by their Uncle Harry, while their mother is away on a visit. Both children and older people enjoy immensely what happens.

4. *Little Shepherd of Kingdom Come*—John Fox. One of the best recent stories for boys and girls. A tale of Kentucky during the Civil war, interesting and wholesome. It makes for manliness.

5. *Little Colonel Stories*—Annie F. Johnston. The *Little Colonel* is a little girl of the south who wins the heart of her grandfather who has become estranged to his daughter because she married against his will. *The Two Little Knights of Old Kentucky* and *The Giant Scissors* are two of the stories that continue to tell the fortunes of the *Little Colonel.*

6. *Old Pipes and the Dryad*—Frank R. Stockton. A fanciful tale, but sweet and wholesome and charming for children of about eight to ten.

7. *A Christmas Carol*—Charles Dickens. This story, though very imaginative, is wonderfully true and impressive. It breathes the spirit of a Christian Christmas.

8. *The Perfect Tribute*—Mary Shipman Andrews. A historical tale, based on fact, partly fanciful. It gives Lincoln's Gettysburg Speech in its setting.

9. *The Ugly Duckling*—Hans Christian Anderson. A strikingly true tale of fancy, wholesome and beautiful. Children of primary grades enjoy it greatly.

10. *Story of My Life*—Helen Keller. A really true story of a remarkable girl who has surmounted superhuman difficulties and won an honored place among the world's best women.

All of the books just named can be readily obtained at the public libraries. They can be purchased for a small amount and they make most interesting reading for any home. We commend these as a good beginning for a closer acquaintance of our mothers with the stories and story-writers of the young.

LESSON OUTLINE.

1. About when did authors begin to write stories for the young? What stories, suitable for children were produced before this time?

2. Give a brief sketch of the life of Louisa M. Alcott, naming some of her best stories. Why does she deserve first place among the story writers for the young?

3. Tell briefly of the work of Kate Douglas Wiggin, of Mary Mapes Dodge.

4. Give a choice story from one of the books by Laura E. Richards.

5. Let five of the class members be appointed to give a two-minute report each, on five of the ten choice books named in this article.

6. Discuss this suggestion: It is almost as important that mothers know the book companions of their children, as that they know their real companions.

7. What stories created by our home authors have you found excellent for children? What can mothers do best to encourage our writers to create more of such stories reflecting our life and ideals?

Note: It may be well to write the public librarian to join in this discussion.

LESSON IV.

Home Economics.

FOURTH WEEK IN SEPTEMBER.

THE CHILD'S RECREATION AND THE PARENTS' CO-OPERATION.

Recreation is the refreshment of body or mind after toil, or any diverting or pleasurable exercise or employment.

Recreation is absolutely necessary for the proper growth and development of every normal child and the parent who does not recognize this part of the child's training and provide for it is losing valuable time.

The time for recreation, the place, the companionship and the kinds are all important. Beginning with the infant, he is trained to regular habits by giving him his little exercise and play at stated intervals and as he grows older it is still best to have play hours. If a child is allowed to play continuously,

he soon becomes tired and cross. The wise mother does not allow this, but by giving him simple tasks, not by way of punishment, she diverts his energies in another direction and joy and contentment are the results.

In many happy homes immediately following the evening meal is a favorite time for a romp. One evening each week may be spent by the family when every kind of work is forgotten and play is indulged in freely during the early hours.

Place. There is no other place for recreation that can possibly equal the home. Home is where father, mother and all the children are united in making each other happy and in learning those things that will fit them to meet the stern realities of this life. The home that fails to prepare the child to take his part in the community has failed to that extent in its great mission and the hours of recreation are the times when the very best lessons may be taught.

Companionship. Parents cannot afford to let the days and months pass and not have time to play with the children. We must be companions to them while they are small or we never can gain that coveted place at all, and in order to do this we must be with them. Many fathers are of necessity away from home a great deal and that places an added burden on mothers but in such cases if father is present with his family only at meal time he ought to make it possible to spend five minutes in play with the little ones before leaving them. Fathers and mothers must not grow too old to play; the old idea was that mother should play with baby, and there all ended; the modern idea is that father and mother must play with all their babies no matter what age if they would keep their love, sympathy and confidence.

Kinds of Recreation. There is no recreation or sport that is good legitimate pastime but we can afford to enjoy it with our children. When they are small teach them to play games. There are marbles, ten pins and others for the floor, and tiddledy winks, dominoes, checkers, flinch, carrum and many others for the table. In all games the child must be taught to play for the pleasure of the game and the training he gets but never for what he wins. Playing marbles for "keeps," as the boys call it, should be forbidden by the Latter-day Saint parents, because it is the first step towards gambling. For a boy to keep the marble he wins in a game may seem of little consequence at the time, but watch him as he grows to love the game merely for *what he wins* and we need not be surprised when in later years he plays for money. Tiddledy winks is enjoyed by parents and children at the same time. The baby soon learns how hard to press the tiddledy on the wink and the proper position of each in order to gain his point. He uses judgment and he also trains his sense of touch, which

are two good lessons; but the greatest things accomplished are teaching him to use only his own color in winks, also to wait his turn to play. In this way he learns to respect the rights of others. There is no better time or way to teach honesty than in gaming. The boy who will play a good clean game no matter who wins or loses will be strong enough in character to deal honestly in examinations at school and in every act of life. How often in social gatherings, where games were indulged in, have we seen grown ups who were not satisfied to follow the rules but would cheat or play unfair in order to gain points. I think one is safe in concluding that the person who allows himself to do such a thing even in a game would take advantage of his neighbor and would not be honest in business.

Parents who play with their children have a chance to teach them the games according to rules, and the children who play them correctly for years will find no pleasure in doing otherwise. When such children enter the public school they will not feel that the rules are hard to follow, and when grown up they are not apt to be the law breakers in the community. Parents, we cannot be impressed too seriously with the importance of the first lessons we teach our children. Their characters are formed under our immediate care and we are responsible for their conduct.

Going back to the games. With tiddledy winks, we may class—crocinole, carrum, marbles, etc., in which the hand and eye are trained. For number work, flinch cards on which the figures from 1 to 15 are found are useful, and dominoes are good in the hands of the little folks. They soon learn that 5-10-15 and 20 are the numbers that score, and that these are formed by adding the numbers at each end of the line, for example: 2 and 3 equal 5, 4 and 1 equal 5, 5 and blank equal 5, 1 and double 2 equal 5. Then quickly learn that double 6 and double 4 equal 20 the highest score at one play. Children who learn these things in play before they reach school age are a step in advance of one whose first acquaintance with numbers is in the public school where they are given as a task.

In selecting play things care and thought must be exercised to gain the best results. One good desirable toy or useful game is better than a number of poor ones. Toys that are easily broken are not suitable for children because they teach a child to be destructive and careless, or in some instances cause the shedding of tears. Examples: Tin toys instead of iron, china and glass dishes instead of enamel, paper books for tiny tots instead of muslin, and so on all along the line. Good playthings—kindergarten balls in colors. Kindergarten beads in colors and formed in cubes, cylinders, and spheres, these and a shoe lace will amuse a tiny tot for hours. Large wooden cubes are splendid because

the little unsteady hands can stack them while small ones fall and cause a child to become disagreeable. Blunt scissors, paper and paste with box of non-poisonous paints will bring joy to any child because dolls, wagons, animals, trains, valentines or any other thing wanted can be made by him. Black board and crayons are good; swing in the basement for winter and out in the open air for summer, sand box in the basement for winter, and to these may be added "erector toys"—carpenter's bench and a set of tools and many other things, as the parents study the needs of their children. Good books are indispensable in every home.

Indoor recreation is not all we must consider, as the children grow, the open air calls them and we must go too. When baseball, tennis, croquet and other sports are indulged in it is well for father to match his skill with his sons. The long walks in the fields and woods; the hunting and fishing trips are all of double value if parents and children enjoy them together. Our sons and daughters will enjoy our company if we show them that we are interested in the sport that is fascinating them at any particular age or at any season of the year. The writer is acquainted with a father and mother who accompanied their sons to the highest peak on the mountain just for the joy of all being together. The swimming hole or pool is a place where father and sons should go together, or better if a suitable pool is available the whole family should go. Perhaps we do not swim but we can learn. Groups of boys who go swimming unaccompanied by older people often learn things that are very detrimental to them when, if guided aright, much good would result from the exercise. Our public dances would never have reached their present standard had the parents continued to attend and take part in them. We must keep with our boys and girls as nearly as possible.

I realize what many are saying, "We haven't time to do all this." If co-operation in the home and on the farm is practiced and all work together, then all share equally in the hours for recreation, much good might be accompliished.

QUESTIONS.

What is the true meaning of recreation?

How can a child, who plays all the time get recreation?

Where should children play?

What is the ideal companionship for children's play hours?

Suggest other forms of innocent amusement.

How can you interest children, innocently and wisely, on Sunday afternoons?

We add this from U. S. Department of Labor, Children's Bureau, Washington.

CHILDREN'S PLAY—A PATRIOTIC CALL.

Washington, June 29.—"Public provision for recreation is not a luxury to be cut off but a necessity to be conserved." Miss Julia C. Lathrop, Chief of the Children's Bureau of the U. S. Department of Labor, in discussing the report on Facilities for Children's Play in the District of Columbia which has just been issued by the Bureau, said to-day:

"An English authority has lately pointed out the demoralization to boys and girls caused by the breaking down of clubs and the withdrawal to the army of recreation leaders, and he has traced much of the increase in juvenile delinquency in England to the chaos in recreation activities which has prevailed since the war.

"This is a good time to remind ourselves that the continuance and development of all types of innocent and healthful recreation in every community offer a call to patriotic service for many who can not go to the front. The strain and anxiety which are certain to grow in this country for an indefinite period ahead of us need to be counterbalanced by greater community effort to provide opportunity for wholesome play."

Relief Society School of Obstetrics and Nursing, 1917-18

The Relief Society School of Obstetrics and Nursing will begin its fourteenth year, Monday, September 17, 1917, Fourth Floor, Bishop's Building. Term eight months.

Two corses will be offered as follows:

COURSE I—NURSING. This course consists of general instructions in nursing, seven hours and a half per week. It includes in addition, a series of lectures and practical demonstrations in the following subjects: Invalid Cooking, Practical Nursing including First Aid Work, Sterilization, Drugs and Solutions, and Contagious Diseases. These lecture courses are given successfully and cover a period of five hours a week. The Nursing course also includes lectures on Public Health, Prevention and Treatment of Diseases, to be given by eminent physicians, surgeons and other specialists. Each student of this course will be required to do at least 20 hours of actual practical nursing during the term, under the direction of the School. Tuitions $25.00 cash and 30 days service charity nursing. Tuition to be paid and contracts to be signed upon registration.

COURSE II—OBSTETRICS. This course consists of technical instruction in Obstetrics, seven hours and a half per week. In addition it includes all of the regular and special features of Course I. Tuition $50.00 cash, and service at five charity obstetrical cases or 30 days' service in charity nursing.

For further information address Mrs. Amy B. Lyman, General Secretary, 28 Bishop's Building, Salt Lake City. Utah.

National Junior No. 1 Pressure Cooker

TO those who expect to conserve fruit and vegetables, we recommend the National Junior No. 1 Pressure Cooker. It serves a fourfold purpose in this, that it conserves waste of fuel, waste of time, energy and foodstuffs. Either cans or jars may be used. However, we recommend more particularly the use of the fruit jar, as it is much easier to handle.

According to Bulletin No. 521, page 25, we quote PROFESSOR O. G. BENSON, as saying:

"The Steam Pressure Canners are the most successful for canning of all kinds of vegetables and meats, because the greater heat and pressure effect complete sterilization."

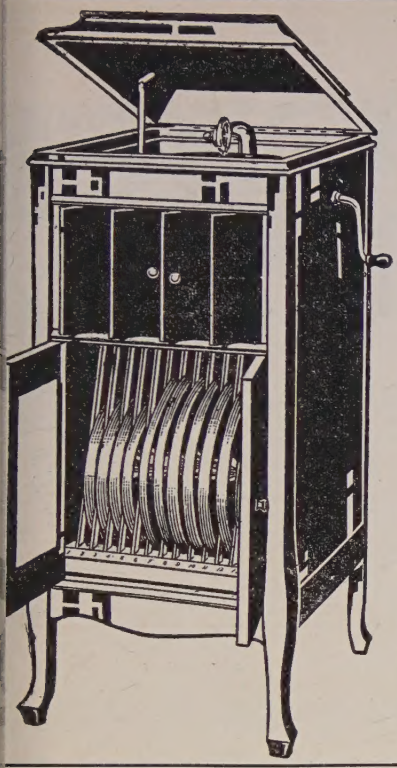
Professor Benson is authority on the preservation of foodstuffs and is one of the Government employees. We, therefore, accept his statement as authoritative.

By following directions, allowing always some difference for altitude, with regard to the time for cooking, there is no reason why, with a proper adjustment of the pressure cooker, that success should not follow the canning of fruits and vegetables with the pressure outfit, which is being carried and sold by the

CONSOLIDATED WAGON & MACHINE COMPANY

SALT LAKE CITY, UTAH

We recommend its use to our women.



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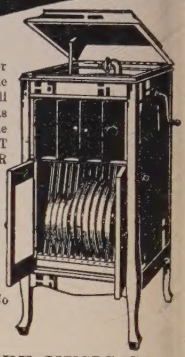

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